

# NONCONFORMIST.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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are tyrants of the worst class, cruel, hypocritical, selfish, and empty-handed. This could not continue if the Church were disestablished—if there were no royal road to the pulpit—for then men would have to preach to live, and would have to conciliate their parishioners and not be their autocrats." This is harsh language, and (spite of the exception which is made) rather gratuitously abusive. The pith of it, however, put in the mildest possible terms, may be taken as asserting that the agricultural labourers of Somerset look upon the clergy of their respective parishes, as a class, as being oppressive in their spirit, more intent upon promoting priestly influence than social justice, and swayed by a regard for ecclesiastical and Ritualistic innovations rather than by tender care for the weakly and down-trodden of their flock. Mr. Gladstone objects to this somewhat coarse description of the clergy. He admits that "there is plenty of room for attributing to individuals among them exceptional faults and foolish language which in certain cases no language can be strong enough adequately to condemn." "Nor do I deny," says he, "that more generally the clergy may exhibit some desire for power." But he thinks it his duty "to show them reasonable respect and deference, and to abstain from anything that resembles railing accusation, and rather to esteem them highly for their work's and their Master's sake." In tone, we like Mr. Gladstone's reply better than Mr. Mitchell's accusation. But we are bound to remember that the former is in a position, and perhaps, we might add, in a temper of mind, to be attracted by, and to see, the bright side of the shield rather than the shady. If he were to put himself into the position of an agricultural labourer, and look at the clergy through the medium of his own depressed circumstances and disappointed hopes, he would probably realise a more vivid sense of what comes out of clerical ambition than it is possible for him to do as the past, and possibly the future dispenser of much of the patronage of the Church. We are far from blaming him that his sympathies do not go along with the agricultural labourers in regard to the clergy. But, rude as may be the language in which the labourers describe their convictions, Mr. Gladstone, we are fully persuaded, cannot but discern that, underneath their violent protestations, there must be some substantial ground upon which they rest.

The right hon. gentleman declares his belief that the Church Establishment in England represents the religion of a considerable majority of the people, and that they do not seem to desire the change we recommend. This, we may be permitted to observe, is a statesman's reason. Within its own sphere it is, no doubt, justifiable. It means, if we may be permitted to amplify its term, that the Church Establishment is an institution which, on account of its age, its history, its intimate combination with the social customs of England, and its hold upon the preferences of a majority of the people of influence in the land, cannot be set aside without a large and, it may be, a mischievous disturbance of things as they are. It is one thing to withhold assent from the initiation of an objectionable policy; it is another thing to uproot the same policy when it has been consecrated by centuries of "use and wont." Well, we all admit this. Liberationists have

asserted again and again that they would deprecate disestablishment until it comes to express the honest convictions of the people. They do not think that cutting the knot would be a wise and profitable way of settling the question. They would much prefer to exercise the patience required to untie it. But, meanwhile, they deem it their duty to exert themselves to the utmost in an attempt to alter the conclusions of the public mind. The statesman's objections may be reasonable and sound to the statesman, as such; but they have respect far more to time and place and manner, than to the essential elements involved. What one should do is a very different question from how it should be done. The last is the statesman's question; the first is that of the man to whom truth and justice are of paramount authority.

Mr. Gladstone, however, is too genuine a man, in all moral senses, to evade what may be called the spiritual element of the question. He asks himself whether the civil endowment and status of the Church are unfavourable to the effective maintenance and propagation of the Christian faith. He implies that in his opinion they are not, and he admits that when he is convinced they are, his sympathies and will would pass over to the side of disestablishment. We respect the man who gives us this assurance, but we cannot admit the validity of it, so far as relates to the subject to which it is applied. Christianity is a system which will hardly admit of being moulded by human sagacity in exact conformity with visible results. It is difficult to measure at any time the spiritual influences which this or that form of it may be bringing to bear upon human destiny. When its external circumstances are most humiliating it may be doing its greatest work. When they are most in esteem in the eyes of the world, it may be nourishing the seeds of decay. What will best propagate the Christian faith none can determine from merely outward effects. It is not a question of policy. It is not like secular expedients for secular purposes. It is a question of spiritual force, and can only be judged of by spiritual standards. Now, we make bold to say that the method of propagating the Christian faith by associating the Church, which is intended to express it, with civil endowments and status, which can alone constitute it an Establishment, is sanctioned neither by Scriptural authority nor by the germs of the Christian faith, nor by human experience, so far as spiritual results are involved. In fact, there is no legitimate standard for determining what will, or will not, promote it but the expressed directions of its Divine Master. Abiding by these, we may have confidence; trusting to the devices of man's wisdom, we can have none. Upon the principle which underlies the late Premier's judgment in this matter, we should be glad to hear a fuller statement of his reasons.

## FRESH BURIAL SCANDALS.

IT has pleased a Conservative Parliament in the exercise of its wisdom to reject by an increased majority the principle of Mr. Osborne Morgan's Burials Bill. If we regret this decision, it is certainly not as the advocates of disestablishment that we do so. Were it not for the aggravations of human sorrow so cruelly accumulated on the bereaved in the hour of their anguish, we might well rejoice at the addi-

tional proof thus given in support of our steadfast belief that the wrongs of our ecclesiastical constitution in this country are irremediable, except by the overthrow of that ecclesiastical constitution itself. Every fresh rebuff in Parliament, whether in the House of Lords or the House of Commons, only draws fresh attention to the subject, and drags into the light of publicity a new succession of shameful facts. Indeed, the multiplication of these is so rapid, that many may be inclined to think the clergy more tyrannical than in times gone by. We are far, however, from thinking that such is the case. The exposed instances of outrage are more numerous, simply because more attention is attracted to the subject. Cases such as used to be hushed up in the Bootian darkness of oppressed villages are now searched out by the bullseye lantern of the press police. And thus we seem to be in a worse case than ever; though the only difference is that the working of the law is better understood. This is only one amongst many illustrations of our recent remark that the Church question has reached a position, like that sometimes experienced towards the end of a game at chess, in which it matters little what move the losing side may make, because all alike help the inevitable issue, though in different ways. In fact, to take a more vulgar illustration, it comes to be: "Heads, I win; tails, you lose."

We are led to this strain of observation by the fresh crop of burial scandals which has arisen, either immediately before or just after the temporary triumph of a stolid Conservatism over an irrepressible principle of right. At the very time when Mr. Osborne Morgan was vainly pleading against a "mechanical majority," the country was crying shame upon a case already reported in our columns in which an unbaptized infant had to be buried in the darkness of a February night, with parents weeping almost as much for shame as grief; while the remains were committed to the ground without a word of prayer or Scriptural consolation. In vain the parents implored a relaxation of the priestly decree, or at least the concession of a more reasonable hour. "Not a minute sooner," said the clergyman, with all the autocratic assumption of a Charles I. denying an additional moment to his Parliament. And now two other cases come to hand which, if possible, are worse—inasmuch as the clergy concerned, not satisfied with administering a hateful law harshly, appear either to have strained it or to have set it at defiance.

In the agricultural village of Dore, one of those places where the indispensable advantages of a State-Church are thought to be so signally illustrated, there resides a farm labourer named William Sanderson; one of that class whose attachment is urged as a justification for the title claimed by the Anglican Establishment of "the poor man's church." Like a great many of his kind, however, he has apparently found the stirring exhortations of Primitive Methodism more stimulative of his spiritual life. Accordingly, a child born to him rather more than a year ago was baptized in the Primitive Methodist chapel. We need scarcely say that, according to an authoritative legal decision of long-standing,—that in the case of *Kemp versus Wickes*—baptism by a layman entitles to the full rites of Christian burial. And therefore, when a fortnight ago the child died, the bereaved father naturally anticipated no difficulty about its interment in the only available burial-ground, which is the parochial churchyard. He accordingly made all his arrangements in the confidence that he had only to claim the services of the vicar to receive them as his right. But greatly to his surprise, and we must add to the surprise of everyone acquainted with the law, the vicar, the Rev. J. T. F. Aldred, stated that he felt a difficulty in the case because the child had not been baptized at church. Our authority is a report in the *Sheffield Independent* of last Wednesday. The same report adds that the rev. gentleman at the same time gave the father permission to lay the body in the sacred ground—we presume in silence. This, at any rate, was the understanding of Mr. Sanderson, for he at once went to the Rev. W. Whitby, Primitive Methodist minister in Sheffield, and asked him to conduct a burial service in the chapel at Dore. For that purpose Mr. Whitby went over to the village on the afternoon of Tuesday. The time fixed for the burial was three o'clock, but it appears that the grave was not finished for nearly an hour afterwards. Meanwhile the service was concluded in the chapel, and then the little group of mourners started for the churchyard, the baby's coffin being borne by four boys. The intention was that the relatives alone should enter the churchyard to lower the coffin into the grave, while Mr. Whitby, standing outside the boundary wall, should conclude the service. But when

the procession approached the churchyard gate a strange clergyman, not the vicar, nor in any way connected with the parish, was seen descending the pathway in his surplice, and was soon heard reciting the opening sentences of the Prayer-book service. Parents, friends and minister being all alike equally surprised, a painful scene inevitably ensued. It was doubtless the duty of Mr. Whitby under the existing law merely to stand on one side, and to own that his prayers were as illegitimate and out of place as a Mahomedan or Buddhist rite. But he had more than himself to consider. He was there at the request of the parents. And walking at the head of such a procession, with the coffin between him and the weeping mother, it was almost impossible at the moment to hold any consultation. Mr. Whitby therefore requested the strange clergyman to desist. The latter refused; and threatened that the body should be excluded from the churchyard unless the whole service were performed. The poor parents of course under such compulsion assented; and after the mockery of a heartless solemnity, the poor little corpse was committed to the ground by a necessarily unsympathising stranger. If these facts are correctly reported—if the father was first told that he could have no church-service; and if, to save his illegally punctilious vicar, the poor man was then cruelly affronted by an unexpected interruption of the religious service for which he had arranged; we venture to say that no more outrageous combination of priestly arrogance and intolerance, with the selfish cruelty that tramples on any susceptibilities to save itself, has ever been brought to light in the whole history of this miserable law.

In yet another case a clergyman has undertaken to override the verdict of a coroner's jury, and to treat as a felonious suicide a respectable and reputable woman about whom there appears to have been the clearest evidence that she was liable to congenital insanity. This is no case of Nonconformist wrongs. Her husband is a churchwarden of the parish of Croft in Leicestershire. Nor does there appear to us to exist here the flimsy defence of an obsolete law. The rubric to the burial service surely alludes only to those who knowingly and deliberately put an end to their lives. And we have never heard that the wildest fanatic considered it applicable to the innocent victims of mental aberration. Perhaps this is an attempt to restore the salutary church discipline of old. There are some people and some classes of people who without being at all chargeable with mental aberration, only require rope enough to commit a sort of suicide to which benefit of clergy is never extended.

#### ECCLESIASTICAL NOTES.

We are beginning to find it somewhat difficult to keep pace with the meetings that are being held throughout the country in support of the disestablishment movement, and still more difficult to characterise them all. Three of the most remarkable in the series have just been held at Manchester. Technically they come under the head of a discussion between Mr. Gordon and Mr. Berger, but our friends at Manchester would, we believe, say that they have been some of the best disestablishment meetings ever held in that city. It is satisfactory, also, to know that a real enthusiasm is being excited upon this question. One correspondent, indeed, writes to us that the enthusiasm "was unequalled," that the audience "stood on their seats and cheered and cheered," ultimately following Mr. Gordon to the street, and pretty well hugging his cab! It is very well to talk of "political apathy," but there is no apathy where the disestablishment question is raised.

It was, of course, expected that the supporters of the Church Rates Abolition (Scotland) Bill would be placed in a minority, but it was not expected that the minority would be so large as it was. This measure, in common with other ecclesiastical measures, has received a better support during a Conservative, than it enjoyed during a Liberal, administration. In the time of Mr. Gladstone's Ministry there was a promise that a bill for the settlement of the question should be introduced, and the Government therefore voted against Mr. M'Laren. But the bill was not forthcoming. The Conservative Government having taken a similar position to that of their predecessors, the Liberal party now unites in support of Mr. M'Laren. The history of most measures of reform has been very similar. We have yet, however, to see the Conservative bill, which has not made its appearance, and nobody seems to know when it will, but we can quite as well afford to wait as can the members of the Scotch Establishment.

It is curious to notice how a portion of the press

requires to be educated upon each question as it comes up. A few weeks ago the *Daily Telegraph* wrote a very doubtful and see-saw article upon the Burials Bill. By and by, it began to see matters a little clearer, and eventually came out very strong indeed with the best and most radical proposal that has yet been made upon this question, viz., that the churchyards should be taken altogether out of the hands of the clergy, and, as in Ireland, handed over to the parochial authorities. We were not, therefore, surprised to read the short leader in the *Telegraph* of Thursday upon Mr. McLaren's Bill, where the reader was told that the hon. member for Edinburgh almost persuaded a large number of English members that there were church rates north of the Tweed. The *Daily Telegraph* explains that it is an "astute proceeding" to term the rate that is levied a church-rate, for—

There never was any power to refuse to levy the impost in Scotland; again, it is simply a burden on the land, as much as the tiends or tithes that go to the stipends of the clergy. The Established Church of Scotland is endowed and supported by two assessments imposed on the possessors of the soil. One is for the maintenance of the fabrics of the parish churches, and the other for the support of the clergy who preach in them.

How a rate for "the maintenance of the fabrics of the parish churches" essentially differs from the old English Church-rate, it is hard to see; but our contemporary also has something which it finds "hard to see," and that is—

How the compulsory burden placed on land for the maintenance of the fabrics of the Scottish Church is any more unfair to Dissenting heritors and landowners than the tiends levied on them for the support of the clergy.

Well, it is hard to see that. Never mind; when the next Liberal Government shall take this question in hand, the *Daily Telegraph* will find nothing "hard to see."

Mr. Dillwyn has elicited the facts concerning the proposed incorporation of the Roman Catholic and Episcopalian Churches in Gibraltar; or, as the *Scotsman* puts it, the erection by the British Government of "two new Church Establishments." The proposed charters are now published. Here are their respective titles:—

#### ANGLICAN.

An ordinance to constitute in the city, garrison, and territory of Gibraltar an Anglican Church body, and to authorise the vesting in the said body the Church of the Holy Trinity of Gibraltar, and the annual sum of five hundred pounds sterling, to be granted by Her Majesty for the use of the Anglican Church community in the said city, garrison, and territory of Gibraltar, and to authorise the vesting in the said body other moneys specified in this ordinance for the purposes herein declared.

#### ROMAN CATHOLIC.

An ordinance to constitute in the city, garrison, and territory of Gibraltar a Roman Catholic Church body, and to authorise the vesting in the said body the Roman Catholic Church properties to be granted by Her Majesty in the said city, garrison, and territory of Gibraltar, and the annual grant of five hundred pounds sterling.

Here is the purpose of the first:—

Whereas Her Majesty is desirous of granting and conveying unto a duly constituted body of persons, members of the Church of England as now by law established, the edifice known in Gibraltar as the Church of the Holy Trinity, and of vesting in the said body the sum of five hundred pounds sterling, to be granted annually by Her Majesty to the Anglican Church community of Gibraltar, and hath given instructions to constitute in the city of Gibraltar, by ordinance, an Anglican Church body to which the said Church of the Holy Trinity shall be granted and conveyed, and to which the said annual sum of five hundred pounds sterling, so as aforesaid to be granted by Her Majesty, shall be paid.

And here is the purpose of the second:—

Whereas Her Majesty is desirous to grant and transfer to the Roman Catholic community of the city, garrison, and territory of Gibraltar certain Roman Catholic properties in the said city, garrison, and territory of Gibraltar, and the annual sum of five hundred pounds sterling; and for such purpose to constitute in the said city, garrison, and territory of Gibraltar, by ordinance, a Roman Catholic Church body to which the said properties may be granted and transferred, and the said annual grant may be paid.

Two new Church Establishments for a population of 15,000! No wonder that, when his attention is called to the subject the Colonial Secretary consents to delay, for even he must hesitate when it is proposed to create new and permanent concurrent endowments at a time when the whole set of public opinion, as well as of colonial action, has been in the opposite direction.

Another measure. We are not at all surprised to read in the correspondence column of the *Guardian* some letters in favour of Mr. Slater-Booth's Valuation Bill, to which we called attention some time ago. Besides a long letter explaining the probable operation of the clauses relating to the relief of the clergy from taxation, there also appears one from the Rev. R. Portal, who urges the clergy to "lose no time in making themselves heard" upon this matter. The bill, it

may be as well to mention, comes on next Monday, and of course there is not much time to be lost about it. Mr. Portal goes on to tell us that it will "make an enormous difference to the rating of the clergy." So we said when we read Mr. Slater-Booth's speech, and were at once contradicted. But we are informed of one fact which we did not know before, and that is that the "farmers are raising a great storm" against these clauses. Perhaps, after all, therefore, we ought to be indebted to Mr. Booth; he is doing his best to convert the farmers into anti-State-Churchmen.

We have often put the question, "What will the Ritualistic party do in the event of all legal decisions being against them?" The *Church Review*, of last week, put the same question in another form, "If we won't go?" We are presented with the following views relating to the contingency:—

No doubt it is probable that if the Purchas judgment, notwithstanding, that it is admitted to be a clumsy, though in some respects an adroit, perversion of justice, should be confirmed in every important particular, there will be secessions. So shameful an act of tyranny will entail on some men confession, and every man has not endurance enough to be a confessor. It will also entail sharp loss on large numbers of laymen, especially upon those who have been brought up in the forbidden observances and never knew anything else. This will occasion a sifting, and some may be expected to yield to the sugar-plums of the Roman "gipsy" always waiting at the door. Nevertheless, it is the enemy and not ourselves who assures us that we ought to give in. The fact is that we shall exhibit the famous English instinct of not knowing when we are beaten.

After this we have some writing on persecution, a comparison of the Ritualists to the early martyrs, and then—

The final cause of the Church Association is confessedly not merely to trouble us or change our position, but to thrust us out of the Establishment. But if we won't go, what then? We must not be understood in the above remarks as indicating in the remotest degree a policy for the future. Things are so often likely to turn out quite differently from what was expected that we do not suppose any policy for the future even exists. We are merely writing from an unbounded faith in the elasticity of the Catholic movement. Our conviction is ineradicable that the place of the mission of the Catholic party is within the Church of England, and that whatever may occur or whatever course may finally be resolved upon, there can be no separation between the two.

And, after all, the question is not answered. "If we won't go? what then?" At present, it appears, nothing: and that is clearly what it is thought will happen.

#### THE DISESTABLISHMENT MOVEMENT.

##### MR. GORDON'S DISCUSSION WITH MR. BERGER.

On Monday last week, a discussion, which has been anticipated with great interest at Manchester, commenced at the Free Trade Hall, between Mr. J. H. Gordon, of the Liberation Society, and the Rev. T. T. Berger, of the Northern Church Defence Association. The subject of the first night's discussion was, "Is Church property national property?" The other two subjects were, "Are the clergy directly or indirectly paid by the State?" and "Would the disestablishment and disendowment of the Church of England be for good or harm to the nation?" The umpire was Mr. Alderman King, and the audience was divided into two divisions by a red partition, the partisans of each party being pretty nearly equal, but the Church Defence people were rather more demonstrative than their opponents. On the platform were three tables, the centre one occupied by the chairman, and the other two were appropriated to the disputants and their friends. Mr. Gordon was accompanied by Mr. H. Lee, Mr. Alexander, Mr. Stanway Jackson, Mr. A. Illingworth, Rev. A. J. Bray, Mr. Alderman M'Kerrow, Rev. T. Hacking, Rev. J. M'Dougall, Rev. W. H. Drewitt, Rev. J. W. Kiddie, Mr. Joshua Whiteley, Rev. Alexander Hannay (London), Mr. J. H. Crossfield, Mr. Jno. Mather, and others. Mr. Berger was accompanied by Mr. W. Touchstone, Mr. Councillor Croston, Mr. Cunningham, Rev. S. G. Potter, Rev. T. N. Farthing, Rev. W. Heffil, Rev. W. Coghill, Rev. J. R. O. West, Mr. R. Shuttleworth, and others. The regulations, which were read by the chairman, enjoined that each speaker should have two speeches, the first of forty-five minutes, the second of thirty minutes. Mr. Berger opened the debate on the first night, and it was arranged that Mr. Gordon should commence on the second night, Mr. Berger leading the discussion the last night. It was also agreed that time should be allowed for interruptions, but none for applause, and no vote was to be taken. Each party had its own chairman—the chairman of the Liberationists being Mr. Henry Lee, whilst that of the Church Defence Association was Mr. Councillor Croston. A fresh chairman was to be appointed each evening. A body of police was present to maintain order, these police being under the direction of the umpire of the evening.

Mr. Alderman King having opened the proceedings, Mr. Councillor Croston introduced the Rev. T. T. Berger, who commenced the discussion. We find ourselves quite unable to do justice to either of the disputants in the exciting debate which followed. We can only say that each disputant was received with enthusiasm by his

friends. Mr. Gordon, of course, on this occasion had the last speech, and a correspondent, in conveying to us his impression, says that he completely "smashed" his opponent.

On the second evening—Tuesday last—Mr. R. Haworth presided as umpire, Mr. Alderman M'Kerrow acted as chairman to the Liberation Society, and Dr. Royde for the Defenders. Each disputant was attended on the platform by a party of his friends, and the two parties were alternately cheered and hooted as they took their places. The audience, as on the first evening, were divided by a bar running down the centre of the hall. The hall at the opening of the proceedings was not more than two-thirds filled, but afterwards the number was considerably increased, especially on the right side of the hall, which was occupied by Liberationists. This night Mr. Gordon opened the discussion, and was replied to by Mr. Berger, and the proceedings lasted for some hours, causing no little excitement.

On the third night there was a larger attendance, and the Defenders were noisy. Mr. R. Haworth again presided as umpire. Mr. Mitchell, Stacksteads, acted as chairman for Mr. Berger, and Mr. S. I. Watts for Mr. Gordon. Mr. Gordon was supported by Messrs. Joseph Shorrock, A. E. Reyner, — Andrews (Leeds), B. L. Green, John Kingsley, Wm. Bond, Rev. J. S. Balmer, W. Harrison, A. J. Bray, G. Collier (Horwich), J. M'Cappin (Radcliffe), Rev. James M'Dougall (Darwen), John Duckworth (Bury), R. S. Ashton (Darwen), George Hastings (Birmingham), Thos. Roberts, and James Mosley. On this occasion Mr. Berger began the debate, and was received with loud cheers from his own party. Mr. Gordon's rising was greeted with a prolonged demonstration of cheers, hisses, and groans—the Church side continuing the hissing—a sign that they were mortified. These hisses often occurred, but the cheers of Mr. Gordon's own party drowned all the noise of opponents. The close of this discussion was marked with great excitement and some uproar. At one time the whole meeting rose to their feet. The *Manchester Examiner*, from which our account is drawn, describes the close as follows:—"In an eloquent peroration, which was repeatedly interrupted, Mr. Gordon commanded to his hearers the watchword, 'The Church for Churchmen and the State for all,' and resumed his seat amid loud and protracted cheers from his own side, and equally persistent and sustained groaning from the other."

An explanation followed relating to a particular statement, and the meeting closed with votes of thanks and "Rule Britannia."

##### MR. GORDON'S OTHER MEETINGS.

NUNEATON.—On Thursday evening, nothing wearied by his Free-Trade Hall exertions, Mr. Gordon lectured in the Town Hall, Nuneaton, where nothing has been done since Irish Church days, but where a good stroke of work was done then. Mr. Gordon had a crowded and enthusiastic audience, and was heard without the slightest opposition. The chairman and other friends spoke well, and Mr. Hastings gave good support. Capital resolution, and hearty votes of thanks.

CRUMPSAL.—SHAMEFUL PROCEEDINGS.—On Friday evening, Mr. Gordon was back again at Manchester, being down to lecture at the Temperance Hall, Crumpsall, quite near Manchester, under the auspices of the Blakeley Liberal Club, and the hall was crowded out before the time of meeting, and as many standing outside. Admission was by tickets, and, although these had not been exclusively possessed by the Liberals, those persons outside were certainly not Liberals. Mr. Gordon was received with great enthusiasm, the audience rising to its feet, and got through pretty well, but there was a good deal of disturbance during the questions which followed, the questioners being so frantic, even one with the other, and, at the close, and after the votes of thanks, and the moment Mr. Gordon appeared outside, the hustling and scuffling began, and yells and groans, and continued for over a mile, Mr. Gordon, at that distance, reaching his bus into the city. But for the police, it is unquestionable that serious mischief would have been done, and the row along the whole course was something frightful,—stones and other things being flung. The friends stuck bravely to their man, and Mr. Gordon expresses himself as overwhelmed by the hearty kindness and manly support they manifested. Scurrilous attempts to dishonour the lecturer were largely to blame for this result.

CLITHEROE.—MORE STREET-RIOTING.—On Saturday, Mr. Gordon paid his promised second visit to Clitheroe, where the demonstrations had been so hostile on the previous occasion, and, in order that friends round about might be present, as well as for other reasons, the meeting was summoned for half-past four, and the little borough was in great excitement all day. The Liberal Club had met, and made it a matter of right of speech—this is one good result of disturbances—and one of their leading men, a Churchman, presided, and was supported by an organised police service, all the members of which wore pink ribbons. The regular police were also present, and a grim satire on our civilisation their figures presented at a midday meeting in a public hall. The great hall, unusually large for the size of the town, was filled by a noble audience of men—women and boys being excluded—and the lecturer and friends were warmly received. Mr. Gordon had his say, though there were some bits of interruption, and the moment he had done everything became a dumb show, the pent-

up opposition bursting bounds, and on Mr. Gordon's appearance outside, the hustling and rioting began, although it was broad daylight. The crush for a time was terrible, and some free-fighting took place, and this enabled some officers to get off Mr. Gordon to the railway station, whilst some of his opponents were landed at the police-station. Then a portion of the crowd proceeded to the railway, and hooted and yelled as the train conveyed away the noxious Liberationist. A thousand thanks to brave friends on the spot, and others who rallied from Blackburn, Darwen, Sabden, Padham, Great Harwood, Rushden, and for miles around. Some of our fellow-countrymen little know what all this means in the districts in which it occurs.

##### LIVERPOOL.—UPPROARIOUS MEETING.

An uproarious meeting was held last Tuesday at the Hope Hall here, when Mr. Samuel Pearson, M.A., the successor of Dr. Raffles, delivered a lecture on the subject, "Is the Church of England worth preserving." We give this account by the *Liverpool Mercury*:

Mr. John Patterson presided, and amongst those by whom he was supported were the Revs. Colin Brewster, S. Wright (Bradford), J. A. Davies, James King, T. Keyworth, Silas Hocking, S. Todd, W. Roberts, J. Mahood, T. Meakin, and J. Lamb; Messrs. H. W. Meade-King, E. K. Muspratt, W. Croesfeld, jun., C. J. Croesfeld, G. Golding, T. Snape, J. P. Bourne, R. Buck, J. Stevenson, C. F. Bosomworth, G. Beachey, Hugh Lewis, T. Pritchard, Keith, H. Vaughan, &c.

Admission was free by ticket, the desire being to prevent the disgraceful proceedings which occurred upon similar occasions held a short time since; but it became known that a large number of the lower class of Orangemen had become possessed of tickets, forged or real, and there was a general belief that the lecturer and other speakers were to be interrupted. The expectation was not belied. The hall was crammed to its utmost capacity, the Orangemen concentrating themselves in the body. Comparative quietness prevailed before the appearance of the chairman and other gentlemen upon the platform, and then commenced a perfect orgy. The cheers of the well-wishers to the disestablishment movement were almost drowned by stentorian groans, hooting, and hisses, and though feeble, not less prominent was the squeaking from one or two individuals of the well-known "Punch and Judy" mouth-tube. A body of police, about fifty in number, under the command of Chief Superintendent Sibbald and Divisional Superintendent Hancox, were stationed in and outside the building. For a time their services were not called into requisition, but upon the uproar becoming not only unreasonable, but positively disgusting, the chairman directed the officers to remove any offending person, and afterwards enforced the order by assuming his magisterial functions, giving a very broad hint that some of the interrupters might find themselves subject to the rigours of the Riot Act, and expiating their misbehaviour six months hence upon the treadwheel. The forcible removal of some of the ringleaders and the decisive language of the chairman did much to procure quiet and to weed out the disturbing element, but there were occasional outbreaks, especially during the first portion of Mr. Pearson's lecture. One or two fights occurred, leading to the suspension of the proceedings, and there were several attempts at the singing of "Rule, Britannia." After one of these outbreaks, the Chairman said—"Any one who after this continues standing, or who is singing, or tramping, or causes annoyance, will not be turned out, but will be taken into custody and charged to-morrow morning with riot." Subsequently he directed a man to be taken into custody, and after the offender had been removed Mr. Patterson said, amid some laughter, "That little incident is over; I am afraid he won't sleep very comfortably to-night." The lecturer appeared to be the least concerned of anyone; and after he had remarked that he himself did not mind the interruptions if those who had come to listen would give their attention, the chairman adopted a more moderate tone, and, in response to a demand by the audience to turn a man out, said, "Don't put him out." Some one suggested that it was a public meeting, but Mr. Patterson denied this, and pointed out that it was a mistake. Every one who went there did so as an avowed supporter of the Liberation Society and of disestablishment. He had, he went on to remark, given an invitation to two members of the Orange Institution to be present, but they had not chosen to avail themselves of it. One gentleman (Mr. William Simpson) was good enough to go upon the platform, and offer to attempt to procure silence, but he (the chairman) declined to allow him, because if he had he must have claimed him as a supporter of disestablishment. Those who did not assent to the suggestion that by their presence they virtually agreed with disestablishment he advised to withdraw. During the evening several persons were taken into custody and lodged in bridewell.

Mr. Pearson's lecture was of characteristic ability, and was received with great applause at the close. Then came some more whistling, and so on; but the votes of thanks were passed, and the chairman then remarked that "the proceedings had been got through more pleasantly than they had reason to believe they would!"

##### UPPROARIOUS MEETING AT NOTTINGHAM.

A very uproarious Liberation meeting was held in the Mechanics' Hall, Nottingham, last night. Mr. Ellis presided. On the platform were many leading local Nonconformists. From the commencement it was evident that a strong opposition element was present, and the proceedings throughout were exceedingly noisy. Mr. Alliott proposed, Mr. Councillor Clarke seconded, and the Hon. Lyulph Stanley supported, a resolution denouncing Lord Salisbury's Oxford University Bill, and demanding that it should be so amended as to secure the University from direct or indirect sectarian and denominational influences. The resolu-

tion on being put was declared by the Chairman to be carried by a small majority. The Rev. R. A. Armstrong (Unitarian), who spoke amid considerable uproar, stamping, singing of "Rule Britannia," &c., moved a resolution calling for the disestablishment and disendowment of the English Church, and for the opening to all of parish churchyards. The Rev. Charles Williams, of Accrington, seconded the resolution, speaking amid continued confusion. An amendment was proposed by Mr. Heywood, affirming that disestablishment would be an act of great injustice. This was seconded by the Rev. Canon Sibthorpe (Roman Catholic). On the amendment being put the chairman declared it to be lost by a narrow majority, and the meeting broke up amid disorder.

## MISCELLANEOUS MEETINGS.

BASINGSTOKE.—Mr. Fisher lectured in the Town Hall of this town on Friday evening; his subject being, "Disestablishment a blessing to the Church and the nation." The Rev. J. E. Flower, M.A. occupied the chair, and there was an excellent attendance. The meeting, which was marked by unanimity and enthusiasm, was brought to a close by hearty votes of thanks.

CHATHAM.—The Rev. J. S. Balmer lectured in the Free Methodist Church last week on "The State Church in Relation to the Civil and Religious Life of the Nation." Mr. J. B. Foden occupied the chair, and he was supported on the platform by Councillor Pownall, Messrs. H. Evans, W. Booth, M. Duckworth, W. Edwards, H. Rylett, H. White, and W. Healey, (secretary). There was a numerous attendance. Before the proceedings commenced it was observable that there were some persons present who had come therefor the purpose of creating a disturbance, and as soon as the rev. lecturer appeared on the platform he was greeted with cheers and hisses. The speech of the chairman, in which he asked for a fair hearing, was listened to with considerable quietness, but as soon as the lecturer commenced his remarks, he was interrupted, and this interruption continued throughout the whole of the discourse, proceeding principally from two men, one of whom was studiously offensive in his interjections. These interruptions continued so unceasingly, that a strong desire was manifested by the audience to eject him, but in consequence of the intercession of the chairman and Mr. Balmer, he was allowed to remain. At the termination of the lecture, however, the forbearance of the meeting was exhausted by the conduct of these men. After prolonging the lecture for more than half an hour by their conduct, one of them requested permission to put a question to the lecturer. The chairman refused to allow this, and announced that in consequence of the great amount of time wasted by these unseemly interruptions, no questions would be allowed to be put, although it was at first the intention of the promoters to allow free discussion. The man, however, persisted in asking the question, and commenced to address the meeting from beside the platform. This was the signal for a general uproar, and several free fights took place in the body of the room. The aid of the police was called in, and the disturbers were ejected from the room. No persons were locked up.

STOTFOLD, BEDS.—There was a large public meeting here on Wednesday week, Mr. D. Mace in the chair, who spoke especially on the relation of the Methodists to the movement. Mr. H. Wigg then addressed the meeting in a vigorous speech, and was followed by Mr. W. Cuff, of Hackney, who especially expressed his pleasure that this question was reaching the villages. The proceedings closed with the usual votes of thanks.

HACKNEY.—Mr. W. Dorling delivered a lecture, "Great Men and Great Times," at the Adelphi Chapel, Hackney-road, J. D. Link, Esq., in the chair, on Monday evening, the 13th inst. The place was crowded, and the lecture, a thorough "Liberation" one, vehemently applauded.

YORK.—On March 14th, a large audience assembled in the Corn Exchange, York, for the purpose of hearing a lecture by the Rev. C. Williams of Accrington, on the present position of the disestablishment question. Mr. H. Tenant occupied the chair. Public discussion was invited. Amongst those on the platform, there were Mr. Councillor Coning, Mr. T. Monkhouse, Mr. Joseph Rowntree, Mr. Watkinson, &c. The chairman in a frank speech opened the meeting, and the lecture of Mr. Williams elicited great and continued applause. Some brief but capital speeches were afterwards made by Mr. J. Rowntree, and Mr. T. S. Watkinson, Mr. Councillor Coning, and Mr. John Andrews. The meeting was the largest on the subject that has been held in York.

SAHAM HARBOUR.—The Rev. J. B. Browne, of Bradford, lectured at the Oddfellows' Hall on Monday of last week. Endeavours had been made to secure the Lecture Room, but certain authorities refused its use. Mr. J. P. Petrie occupied the chair, and the lecture is well reported in the *Sunderland Daily Echo*.

CHURCH GRESLEY.—The Rev. E. H. Jackson, of Ripley, has lectured in the People's Hall, where there was a large attendance and a "lively time." The Church Defenders were present in strength. The chair was taken by Mr. Ensor, a pro-Church Wesleyan. Mr. Jackson lectured with great effect, when Dr. Massingham rose to reply, and was answered by Mr. Jackson. Dr. Massingham gave a reply lecture last Tuesday, when the hall was crammed. Mr. Jackson rejoined, and the two spoke again, and the proceedings closed with a

vote of thanks to the chair. We are told that the discussion has produced a great impression in the neighbourhood.

WINLATON.—On Wednesday, the 8th inst., a meeting was held in the Drill Hall, in this physically elevated village. Mr. Major J. A. Cowen presided, and opened the meeting by referring to his connection, in early life, with the Established Church, and attachment to her services. He believed, however, that it would be a great advantage to be free from alliance to the civil power, and he invited the meeting to give a candid hearing to the addresses, and the other gentlemen that would speak to the resolution. The Rev. A. B. Tebb moved the following resolution in an earnest and excellent speech:—"That in order to secure perfect religious equality, and to obtain for the Church of England a free right to control her own affairs, it is essential that the connection of the Church with the State be entirely severed." A gentleman in the body of the meeting seconded it, and the Rev. J. Browne, B.A., of Bradford, and Mr. John Andrew, of Leeds, Yorkshire agent, spoke at length in support of it. There were rumours of opposition, but no questions were put, and the resolution was carried *en masse*. The attendance was large, and the chairman in acknowledging the hearty vote of thanks expressed his great satisfaction with the addresses that had been given and with the meeting altogether.

HIGH WALKER.—This is a village between Newcastle and North Shields. On Thursday, March 9, Mr. Andrew gave a lecture in the Mechanics' Institute, on "The Principles and Objects of the Liberation Society." The Rev. George Douglas, U.P., presided. He briefly stated his objections to State-Churchism, and the necessity for the people being well instructed on the subject. The lecture was well received and cordially commended. The tracts and publications were very welcome. It was considered the best meeting there has been in this village, and will, no doubt, lead to further action.

SLEAFORD.—On Monday evening, March 13, a public meeting was held in the Corn Exchange, to hear a lecture by the Rev. J. H. Lummis, of Boston. J. M. Cole, Esq., of Roxholme Hall, presided. The meeting, though small, was full of interest and well sustained to its close. The usual tactics of Church Defenders in tearing down our bills from the walls, and begging them from the shops, were resorted to.

NORTH SOMERCOTES.—As a sequel to the recent uproarious meeting at Saltfleet, recently reported, a meeting was convened in the adjacent parish—North Somercotes—on Friday evening last, when the Revs. J. H. Lummis and J. Martin gave addresses. The Rev. J. H. Lummis replied in full to the Revs. L. Earl and F. Freshney, and Rev. J. Martin ably exposed some of the other arguments of these Church defenders.

BILLINGHAY.—On Tuesday evening, March 14, a meeting was convened in the Assembly Rooms to hear an exposition of the Liberation policy from the Rev. J. H. Lummis, of Boston, who lectured on "State-Church abuses and how to heal them." J. M. Cole, Esq., of Roxholme Hall, presided. The meeting was a crowded one, and was pervaded by the utmost enthusiasm. There was no opposition. This is new ground.

DONINGTON, NEAR SPALDING.—The Rev. J. H. Lummis has addressed a large and important meeting in this town in the Temperance Hall. Many Nonconformists were timid lest the good feeling in the place long existing between Churchmen and Dissenters should be disturbed, but all expressed themselves pleased with the lecture. No opposition.

## LORD SALISBURY'S OXFORD UNIVERSITY BILL.

(From the *Sheffield Independent*.)

It is certainly a remarkable sign of the times that a Tory Government, in the person of a Tory Chancellor of the University of Oxford, should invite Parliament to enter upon the task of University Reform. True it is that upon close examination Lord Salisbury's bill is found to be singularly delusive and disappointing; but the fact that the present Government is ready to assume the role of innovators upon such a subject, indicates their consciousness that no Ministry can nowadays long retain office in this country which does not base its action upon the principle of adapting our institutions to the changed circumstances of succeeding generations—in other words, that unless a Tory Government can make a decent show of pursuing a Liberal policy, the days of its official existence will be speedily numbered. Whether much or little good should result from Lord Salisbury's bill, we trust that it may at least elicit useful discussion of a subject of vast national interest, which has never hitherto received that amount of attention from the general public which its importance deserves. The two Universities of Oxford and Cambridge possess an income of 700,000*l.* a year—the richest educational endowment in the world; and the people of England should see to it that this immense revenue is devoted to strictly national, and not merely sectarian, purposes—to the advancement of learning and education, and not to the aggrandisement and enrichment of a dominant Church. Nothing short of a total abrogation of the present ecclesiastical character of the Universities will meet the full justice of the case.

The extent to which the revenues of the Universities and colleges are perverted to ecclesiastical purposes has been very clearly shown in three able letters, which have recently appeared in the *Nonconformist*, from the pen of the Hon. E. Lyulph Stanley. He tells us that the chapels of the various colleges in Oxford alone absorb nearly 9,000*l.* a year, of which 2,000*l.* goes to Magdalen College Chapel, where academical choristers receive 95*l.* apiece. He mentions five colleges, which amongst them spend more than 20,000*l.* a year on the augmentation of livings most of which are in their gift, thus indirectly giving better retiring pensions to their clerical fellows. By an ordinance passed twenty years ago, Magdalen College was required to found four professorships, with an income of 600*l.* a year each. Only two, however, have actually been established—a college which can spend 2,000*l.* a year on chapel services having failed to find the money for the other two. Then, again, we find that the splendid foundation of Christ Church pays 1,500*l.* a year to each of its canons, and 8,000*l.* a year to parochial clergy, while until recently the Regius Professor of Greek got 40*l.*, and has now to be content with 500*l.* These are specimens of the nice pickings which Oxford provides for her clerical sons, and of the greater care which she manifests for the interest of a sect in comparison with the interests of learning. A full statement of the Church monopolies still subsisting both at Oxford and Cambridge appeared not very long ago in an article by Mr. Herbert Richards in the *Fortnightly Review*, and very instructive reading it is to people who imagine that the question of ecclesiastical supremacy in the Universities has been settled by the partial abolition of tests. Especially in this supremacy still manifest in the colleges. "In almost every college in Oxford and Cambridge, the head and many, and sometimes most, of the Fellows must be not only members of the Church of England but persons in holy orders. In every college the worship of the Church of England is a necessary part of the institution, and students can only obtain exemption by special application from their parents or themselves. In every college public instruction must be given in the doctrines of the Church of England." "Even in the University, and notwithstanding the Test Act, things are managed on the assumption that the old order is the rule, and the new law merely a casual exemption introduced for the sake of troublesome and tender consciences. Degrees are still conferred in the name of the Father, the Son, and the Holy Ghost, and the formula can only be avoided by making a most unpleasant fuss about it. Candidates in the schools are still examined in the doctrines of the Church of England." 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one day become true centres of intellectual light, whose radiating influence will be felt in almost every nook and corner of the land.

We very much doubt, however, whether Lord Salisbury's bill, which has for its object to facilitate a partial redistribution of the revenues of the Oxford colleges, but leaves Cambridge wholly untouched, will help forward the approach of that day. As matters now stand, the colleges are like children who have grown richer than their parents; they have too much money, while the university has too little. Not only, it is said, are the university professors poorly paid, but they need increasing in number, so that the compass of Oxford teaching may include the more important of the modern sciences. Libraries, museums, and buildings for the accommodation of unattached students are also wanted. Accordingly it is proposed to bring about something like an equalisation of college revenues for the benefit of the corporate university. In the first place, the colleges are to have the chance of reforming themselves. Before the end of 1877 they may present statutes to a commission which is to be appointed to carry out the foreshadowed reforms. Of course everything depends upon who the commissioners are, but as yet their names have not been announced. It will be for the commission to approve or disapprove these statutes, and they will ultimately be charged with the duty of presenting to Parliament statutes in the cases of those colleges which have not undertaken their own reformation. The main purpose Lord Salisbury has in view is to disestablish and disendow the non-resident fellows of the colleges, whereby he expects to create a fund of 50,000*l.* a year to meet the requirements of the university. At first sight this seems commendable enough, but in point of fact it is an attack on the lay fellows who have been elected by open examinations, and who are said to constitute a distinctly reforming and progressive element in the government of the colleges. It is a mistake to call these non-resident fellowships "idle" fellowships, as Lord Salisbury does. They are mostly held by men who are toiling and waiting at the outset of a professional career which may not yet have begun to yield them a maintenance. Such rewards of learning may need restricting and regulating as to their number and duration, but the public are deeply interested in their maintenance. They are not mere clerical preserves; they are so many prizes open to all who can win them by success in intellectual competition, and afford precisely that help which many a son of poor parents needs for a year or two after leaving college to gain a foothold in his chosen career of life. Before we talk of suppressing them, we should surely inquire whether there are not other applications of college revenues which are far more objectionable. Mr. Lyulph Stanley shows us that there are. The colleges are now applying a gross income of 30,000*l.* a year in augmentation of college livings; they are spending 25,000*l.* a year upon clerical heads of colleges, and 40,000*l.* a year upon clerical fellows, besides 9,000*l.* a year in keeping up sumptuous chapel services more suitable to large cathedrals, and 4,000*l.* a year more in college subscriptions for Church buildings, Church schools, additional curates, and similar objects. Here is a total sum of 108,000*l.* a year expended upon ecclesiastical superfluities and appendages, and whilst this large revenue remains available to be turned to better account, there can be no just reason for demanding the entire suppression of the open lay fellowships, whatever reason there may be for revising the conditions on which the latter shall continue to be held. The practical effect of their abolition would be to fortify the stronghold of clericalism alike in the University and the colleges, and to eliminate from their governing bodies almost the only liberalising elements which they now contain.

We thus perceive what abundant reason there is for watching the progress of Lord Salisbury's scheme with a vigilant and jealous eye. His bill, moreover, contains a clause which, if it has been introduced with set purpose, and has not slipped in by the blunder of the draughtsman, is one of the most audacious steps in a reactionary sense which any English minister ever ventured to propose. We refer to Clause 42, which repeals the most important part of the University Tests Act, 1871. By that Act a clean sweep was made of all tests in the university and in the colleges, and it forbade the creation of any new ones in future—a saving clause providing that when at the time of passing the Act a clerical restriction was subsisting, that clerical restriction should not be abolished by the Act. Now the 42nd section of Lord Salisbury's new bill enacts that every statute made by the proposed body of commissioners shall be deemed to have been made before the passing of the University Tests Act. The commissioners will thus be empowered to reimpose clerical tests on offices now lay, to augment the endowments of clerical offices now existing, and to found new clerical offices out of funds at present undenominational. If this be Lord Salisbury's intention, he is simply proposing, under the guise of reform, one of the most retrogressive and pernicious measures which it is possible to conceive. As at present informed, the bill appears to us to be neither more nor less than a plausibly-devised plan to secure to the ecclesiastics who now hold sway at Oxford even more money and more power than they already possess, and to abridge the influence of that growing lay element whose reforming propensities the clericals hold so much in dread. Only by an entire reconstruction at the hands of Liberal members of the House of

Commons can the country hope to gain any good from such a measure.

In the House of Lords on Monday, Lord SALISBURY, in reply to Lord Lansdowne, said he would have no objection, next Monday, to name the Commissioners to carry out the Oxford University Bill. At the same time he would state the nature of the amendments to be proposed by the Government, and he hoped that any noble lords who had amendments to move would place them on the paper by that time.

#### MR. GLADSTONE ON DISESTABLISHMENT.

The following correspondence has passed between the Right Hon. W. E. Gladstone, M.P., and Mr. G. Mitchell:

"To the Right Hon. W. E. Gladstone, M.P., &c.

"Dear Sir,—May I request you, on behalf of the agricultural labourers of several districts, to present petitions from public meetings? Permit me to say, sir, that our eyes are upon you, and that it is our fervent prayer that you may speedily be made an instrument in the hands of God to remove this cruel, monstrous, crying evil—a State Church. We know, sir, and these poor men know, who are their enemies; and though there are individual clergymen who are humane and kind-hearted Christians, yet I can assure you, from an intimate acquaintance with a large number of rural parishes, that many of the clergy of the Established Church are tyrants of the worst class—cruel, hypocritical, selfish, and empty-headed. This could not continue if the Church were disestablished—if there were no 'royal road' to the pulpit; for then men would have to preach to live, and would have to conciliate their parishioners, and not be their autocrats.

"Our grand annual demonstration on Ham-hill, Yeovil, Somerset, takes place next Whit-Monday. May I ask you to come and address 15,000 to 20,000 persons in the old Roman Amphitheatre? Or, if that be impossible, pray write us a letter to let the world know that you are the friend of the poor, oppressed, under-fed, agricultural labourer.—I have the honour to be, dear sir, yours faithfully,

"G. MITCHELL, 'One from the Plough.'

"4, Carlton-gardens, March 11.

"Dear Sir,—With regard to your intended meeting on Ham-hill, I do not now attend any public assemblages, except in cases with which I have some special connection. So far, however, as it aims at the improvement of the condition of the agricultural labourer, and most of all in the south and west, I heartily wish it well, and I hope the means adopted or favoured may be as effective and judicious as the end is laudable and beneficial. I may repeat here what I have publicly said elsewhere—that, of all the economical changes I have lived to witness, the increase of agricultural wages is that which gives me the most lively and unmixed satisfaction. Unmixed, I mean, with any fear of injustice to others. If it be ever found to press upon the means of the employer, he will find his remedy in more careful inspection of work, in general economy of methods, in the extension and improvement of machinery, and in further transition from arable to pasture; but he will not, I trust, seek for them in any attempt to interfere with liberty of action on the part of the labourer. I need hardly add that I continue to be heartily favourable to his political enfranchisement.

"With regard to the petitions which you wish me to present, I have no objection to do this with reference to such as do no more than pray for the disestablishment of the Church, or set forth reasons for it in terms not involving injustice; but I cannot promise concurrence in their prayer. In my opinion, the Establishment of England (not of Scotland) represents the religion of a considerable majority of the people, and that they do not seem to desire the change you recommend. This being so, the only other question I need now ask myself is whether the civil endowments and status of the Church are unfavourable to the effective maintenance and propagation of the Christian faith. If and when I am convinced that they are so, I shall adopt your conclusion, but not before.

"I hope you will take my plain speaking as a proof of attachment to the plain dealing which Englishmen love, and of real respect for those on whose behalf you write. Advancing a step further in this direction, I must tell you that I cannot undertake to present those of the petitions which denounce the Establishment as 'idolatrous' and likewise pray that 'the arrogant Popish priests of the Anglican Church may no longer use Governmental powers to persecute and insult.' In my opinion the conception of the clergy expressed in these petitions and in your letter is unfounded and unjust. Among the classes of our mixed society, I hold that the clergy are, with reference to their training, manners, and social station, as a class, rather under than over paid; and that they are also, as a class, the most self-denying and the most devoted to the education, consolation, and elevation of their poorer brethren. Within this description there is plenty of room for the exceptional faults and foolish language of individuals, which, in certain cases, no language can be strong enough adequately to condemn. Nor do I deny that more generally the clergy may exhibit some desire for power. But in this case they resemble most other classes and professions, only with more excuse, and with this guarantee for the welfare of the community, that the other classes are sufficiently ready upon occasion

to combine against them; and the love of liberty is too strong, and has too much place in the laws and institution of the Church itself to leave room for any general or serious encroachment within her communion. I think it, therefore, my duty to show them reasonable respect and deference, to abstain from anything that resembles railing accusation, and rather to esteem them highly for their works and their Master's sake.

"The petitions to which I refer are returned here-with, and I remain, dear sir, your faithful servant,

"W. E. GLADSTONE.

"Mr. George Mitchell."

#### SACERDOTALISM.

The Rev. Dr. MELLOR delivered the third lecture in connection with the Congregational Lecture in the Memorial Hall last evening, the subject being "The Christian Priesthood: its alleged Orders and Lineage." Mr. Henry Lee, of Manchester, occupied the chair.

The LECTURER commenced by observing that whatever general resemblance there might be in the several churches, it was unquestionable that for a considerable period there were diversities in detail arising from the special circumstances of each church, which refused to be stereotyped in one inflexible mould. The fashion of complete uniformity was the development of a later period. A quarter of a century after our Lord's time there were many departures from the ideal mould; but in the course of the second century substantially the same polity was adopted by all the churches. Subsequent changes were determined by changes of doctrine, the growing ambition of the clergy, the fashion for centralisation, and other causes, until there grew up a hierarchy with numerous orders, which were pretended to be lineally descended from the Apostles. This would be the subject of the present discourse. The Church of Rome discovered seven orders, all of whom it pretended had existed from the beginning of the Church, and it pronounced a malediction on all who did not believe in all these orders. The Church of England likewise set forth in its form for the making of bishops, priests, and deacons, the same pretensions for these three orders, whom they pretended were apostolically descended. As against both the doctrine of the Church of Rome and the Church of England in regard to this point, he should contend there was no historical foundation for the claim in the New Testament. There was no one truth so irrevocably established by evidence, positive and negative, as that there were only two permanent orders of officers in the apostolic churches—viz., presbyters (or bishops) and deacons. The lecturer here proceeded to quote several writers, including Canon Lightfoot, to show that they were of opinion that presbyters and bishops were one and the same officers; and that it was in vain to contend that the apostolic bishops were of the same type as the diocesan bishops of the English Church. Dean Alford also had written that "the Episcopacy of the New Testament had nothing in common with our bishops." The application of the term presbyter to the mere spiritual functions of the Christian Church did not occasion any difficulty, because presbyters were well known in the Jewish synagogues, and it was not surprising to find the same officers in the Christian synagogue; but while in the Church at Jerusalem the presbyters were never called bishops, yet those two terms were used interchangeably amongst the Christian communities established in heathen cities. In no instance were bishops and presbyters mentioned together in the same connection as bishops and deacons were named in St. Paul's Epistle to the Philippians. In the directions given to Timothy, allusion was made to bishops and deacons, but not to presbyters. The lecturer adduced several other instances from the words of the New Testament in proof of his contention that presbyters and bishops were the same. All the evidence, he said, converged to the same point. The apostles were not, in the strict sense of the term, pastors or bishops of any one individual church; their commission was general, they had to plant churches where they did not exist, and exercise over them a supervision which appertained to them alone. Several illustrations having been given of this position, the lecturer referred to the argument sometimes used, that the angels mentioned in the Apocalypse of St. John were intended to mean the bishops of the seven churches. This he showed was untenable, quoting in favour of his argument, among others, Dean Stanley and Canon Lightfoot. He concluded, from all the evidence, that presbyters and bishops were the same order, notwithstanding the anathemas of Rome and the forms of the Church of England. As to the order of deacons he saw no further record of it than that in the Acts of the Apostles, where their duties were defined, but they were allowed to preach and many of them did so. From this point the lecturer proceeded to consider the lineage of the hierarchy, which claimed apostolical succession. This, he said, was the keystone of sacerdotalism, and was instinctively recognised by the Oxford Tractarians in many of their publications. He quoted several of these tracts, some of which caused amusement by the form of argument relied on. The boldness of the language, said the lecturer, might impose on many; but the force of the asseverations seemed to be in proportion to their baselessness. But what Scriptural foundation had this claim? Great stress was laid on the text, "As my Father hath sent me, so send I you." This language was not only obscure, but it did not

utter a whisper in favour of the ecclesiastical assumption. This commission, he contended, was addressed to the Apostles, and to them alone; not an indication was there that it was to apply to their successors, and to bring within its application all the prelates of the Anglican Church was to invest the words with an elasticity which they did not possess. There was not a tittle of evidence that this commission gave the apostles the power of conferring the gift of the Holy Ghost upon those whom they ordained. There was no proof that the apostles ever employed the formula "receive ye the Holy Ghost." They laid their bands on men, and the Holy Ghost was imparted by a power beyond them, yet this formula in its fulness was used by the bishops of the Anglican Church in its ordination service. These words used by the bishops were not a form of prayer, but an authoritative communication which, in the lecturer's judgment, could not escape the imputation of serious blasphemy. For a long period the Church shrank from employing this formula, and it was only adopted during the dark ages of its corruption. Another text relied on was, "Go ye unto all nations, &c." Here the argument was that there was a definite commission given, and that it was contemplated that successors to the apostles must be appointed to carry on their work as evangelists to the end of the Christian dispensation. The conclusion was assumed that these successors must be bishops, and bishops of the diocesan type; but from the nature of the case the Apostles could have no successors, for an Apostle was "one who had seen the Lord." The Apostles never thought of anyone being appointed their successors. The lecturer then reviewed this dogma by the light of history. It was claimed that the succession could be traced backwards, and that not a link in the chain was missing. The late Bishop of Oxford claimed this unbroken succession. Now, if any one link were ever broken, the whole chain gave way. Granting for a moment that the unbroken succession could be proved, what did it amount to? Was the man who was ordained by a prelate who enjoyed this unbroken succession any the better for it, morally or intellectually? Was any wonderful illumination wrought by ordination, or any greater purity of life? None at all, except in the imagination. (Laughter.) A further question arose whether this mysterious something supposed to be communicated in ordination could be neutralised or destroyed? Was there anything that could invalidate orders? What if the bishop were immoral or heretical? Would not a vice or a fundamental error stop the flow of the mysterious influence? Now, the defenders of apostolic succession were not agreed on this point, some saying it would, others that it would not. This was indeed a dismal uncertainty, for many of the English bishops received their ordinations not only from the Church of Rome, but in Rome itself; and, as a writer in the *Edinburgh Review* in 1843 put it, "If error in essentials was sufficient to invalidate orders, then the Church of England was schismatic and her orders also invalidated." The lecturer, after quoting several other authorities to show the absurdity of the claim according to historical evidence, said he might well close his remarks there, but, as these assumptions played so important a part in the movement which was rapidly betraying the English Church into the hands of Rome, it might not be entirely out of place to adduce some further evidence. The defenders of the apostolic succession were by no means in accord with themselves as to the manner in which their claim was to be made good. Some of the bolder spirits endeavoured to adopt a new line of succession without calling at Rome. These expedients had been disowned by many learned writers in connection with the Church of England, who held that, however desirable it was to choose a cleaner path, they must still adopt the Romish medium. The lecturer proceeded to name several of the early Archbishops of Canterbury and York who had been ordained at Rome by Popes of ill repute, and asked what would be the efficacy of the ordinations transmitted by those bishops? He then related an imaginary conversation with a young deacon who had just been ordained, but could not tell what influences he had received from the laying on of hands; and concluded by citing, in ridicule of the claim of apostolical succession, a long quotation from Archdeacon Hare, who characterised the claim as a "piece of unexampled affectation, and an uncharitable and unchristian presumption."

The Pope has informed the Jesuit Father Franzelin of his resolve to raise him to the rank of cardinal.

MR. OSBORNE MORGAN'S SPEECH on the Burials resolution is published by Messrs. Longman and Co. this week. It contains some valuable notes.

THE DORE BURIALS SCANDAL.—To-morrow night Mr. Osborne Morgan is to put a question to the Home Secretary as to the alleged refusal to bury a child, by the Rev. Mr. Eldred, Vicar of Dore, on the ground that it had not been baptised by himself.

MEDIEVAL RELIGION.—The surprise created a week or two ago by the report that the flagellum had been introduced by Dr. Bagshaw, the new Roman Catholic Bishop of Nottingham, amongst his priests and the male members of the congrega-

tion, is now increased by an effort which, it is said, is being made quietly to induce the female portion of his flock to perform the same penance.

HALIFAX VICAR'S RATE.—At the suggestion of the Government, the House of Commons has appointed a select committee of five members to inquire into the operation of the Halifax Vicar's Rate Act, and to report their opinion to the House whether any and what amendments should be made in the said Act. The Committee consists of Lord Ealington (S. Northumberland), Mr. Lefevre (Reading), Mr. Birley (Manchester), Mr. Pease (S. Durham), and Mr. Rodwell (Cambridgeshire). Two of the members of the Committee—Mr. Lefevre and Mr. Pease—are Liberals; two—Mr. Birley and Mr. Rodwell—are Conservatives; whilst Lord Ealington is a Liberal-Conservative.

THE CLIFTON SACRAMENT CASE.—The Rev. Flavel S. Cook has been offered a church in Edinburgh, but says he will not leave the English Church. His friends talk of buying up a Dissenting chapel at Clifton for him, and as it will be a chapel of ease, he will not be in any danger of Mr. Jenkins presenting himself at the communion-table. *Gloucester Mercury*.—Mr. Jenkins is personally appealing for help to pay his heavy costs in the late trial and appeal. A subscription has already been started to pay Mr. Cook's costs, which amount to 1,300*l.* The Rev. W. Eliot, who was appointed vicar of St. James's, Bristol, by the Simeon Trustees, has, it is said, been offered by them the vacant living of Christ Church, Clifton.

THE VATICAN BISHOPS IN GERMANY.—The deposed Bishop of Paderborn, who has since his escape from Wessl been staying in Holland, has now suddenly left that country in secret, it is believed in consequence of an application made to the Dutch Government by the Prussian for his extradition or expulsion. The bishop is reported to have removed to England. Bishop von Ketteler, of Mayence, appeared in person before the law court of Munster on Friday, to take his trial on a charge of insult offered to the Provincial Governor of Westphalia in his official capacity. A large crowd of Roman Catholics assembled to give the bishop a cordial reception, and he was accompanied to the court by the entire assemblage shouting and cheering. The bishop was found guilty, and sentenced to a fine of 300 marks, or imprisonment in default.

CHURCH-RATES.—Three fishermen of Selsey have just been summoned before the Chichester magistrates for non-payment of a church-rate. The rate, it seemed, was made for the purpose of paying off a loan of 600*l.* borrowed some eight or nine years ago, for the purpose of restoring Selsey Church; and a clause in the Church-rate Abolition Act (the magistrates were informed) provides that where money has been borrowed on the security of church-rates, they can be lawfully made and enforced till such loan is paid off. One of the defendants was liable for 8*d.*, and another for 7*d.* only. The defendants were ordered to pay the rate and the costs, 3*s. 9d.* in each case. The men pleaded poverty, and one of them stated that there was a debt of 600*l.* on his chapel, but no rate was made for that.

CATHEDRALS AND CHURCHES.—A further return has been printed, by order of the House of Lords, from which it appears that, as far as the Bishop of Peterborough can ascertain, the amount expended in his diocese in building new churches and restoring churches during the past forty years is 674,081*l.* The funds amounted to 715,317*l.*, and the number of churches 323. Of the amount stated, 709,604*l.* for 318 churches, was entirely voluntary; 2,063*l.* partly voluntary, and partly borrowed on rates for one church; 3,000*l.* from the trustees of local charities for two churches; 250*l.* from the Ecclesiastical Commission for one church; and 400*l.* loan, paid off by rent of church land for one church. The return does not include the cost of land given for sites. A return appears in the same document as to the diocese of Gloucester and Bristol, but loses much of its value for the want of a summary.

THE DORE BURIAL SCANDAL.—The Rev. W. Whitby, of Sheffield, the Dissenting minister who attended at Dore last week in order to inter the infant of the labourer Sanderson because the Vicar of Dore had refused to bury it, sent an appeal last night to the Bishop of Lichfield, asking his opinion on the case. After stating the facts as they have already appeared Mr. Whitby asks these two questions:—1. Was the Vicar of Dore's refusal to bury the child Sanderson, it having been baptised by a duly-authorised minister of a large section of the Methodist Church, a legal act? 2. Was the Vicar of Dore's conduct in deputing the Rev. E. B. Chalmer to read the burial service of the Church of England over the said child after he had refused to read the service himself, and after another religious denomination's service had been partly performed, justifiable and proper?

THE LIBERATION SOCIETY AND THE BURIALS QUESTION.—The following resolutions have just been passed by the Executive Committee of the Liberation Society:—1. The committee desire warmly to thank Mr. Osborne Morgan, M.P., for the ability with which he has again brought the Burials question before the House of Commons, by means of his resolution of March 3. 2. They regard with satisfaction the increased number of votes, Conservative as well as Liberal (nineteen) recorded in favour of the policy involved in such resolution; the rejection of which, notwithstanding the most strenuous efforts of its opponents, has been secured by so indecisive a majority as thirty-three. 3. Their expectations of ultimate success in

the attainment of their object are strengthened by the reasons assigned by the Government for opposing the resolution—reasons widely differing from those urged by the supporters of the present law, and which, after serving a temporary purpose, may be easily abandoned. 4. The committee will at once take steps for bringing the subject before the constituencies in such a manner as will be likely to secure the early adoption of the only effective remedy for the existing grievance, viz., the allowance of such burial services in parochial churchyards as are in accordance with the wishes of the parishioners."

PORTSEA ISLAND NONCONFORMIST ASSOCIATION.—The first ordinary meeting, for the present year, of this association was held at St. Paul's-square schoolroom, Southsea, on Thursday evening. Mr. James Griffin, J.P., was in the chair. The Chairman, in his opening remarks, referred to the loss to Nonconformity by the recent death of the Rev. M. Brock, and to the late decision in the Owston-Ferry tombstone case. He then proposed the following resolution:

That this association forward to the Rev. H. Keet an expression of its sympathy with him in the loss of his daughter, and in the pain subsequently inflicted on him by the refusal of the vicar of Owston-Ferry to allow a suitable memorial stone to be placed over the grave. That it also begs to express to him (as a fellow-townsman) its admiration of the courageous yet courteous and Christian spirit exhibited by him in asserting and maintaining his national and social rights, and would congratulate him and the Wesleyan body on the marked success which has been gained by the recent decision of the Judicial Committee of the Privy Council.

The Chairman said he was proud to think that a native of Portsmouth, whose parents some present remembered well, should have so courageously maintained the social status of the ministers of so influential a body as the Wesleyan Methodists—Mr. W. Horn seconded the resolution, which was supported by Mr. J. A. Byerley, and unanimously agreed to. The following answer was received from Mr. Keet:

My dear Sir,—Please accept my warmest thanks for the sympathy shown me by the Portsea Island Nonconformist Association for their high appreciation of my conduct in battling for right against clerical intolerance.

I greatly sympathise with the objects of the Liberation Society, and believe the time is not far distant when religious equality will be established throughout the land.

Thanking you for your kind communication and praying that the efforts put forth for the extension of civil and religious liberty may be successful.

I am, dear Sir, yours very truly,  
HENRY KEET, Wesleyan Minister.  
The Rev. H. Kitching, Hon. Sec.

## Religious and Denominational News.

SOUTHWARK SUNDAY-SCHOOL SOCIETY.—This flourishing society, under the presidency of the Rev. Newman Hall, has just issued a statistical statement, which shows that it has nine Sunday-schools and four Sunday evening ragged-schools under its control, with an aggregate of 5,388 scholars and 390 teachers. There are also three schools at which special services for the young are held, at Surrey Chapel, Castle-yard, and the Mint schools, with an attendance weekly of 674 scholars at five meetings. The balance-sheet shows an expenditure of 673*l.* 19*s. 9d.* But in Episcopalian statements of the religious needs of the district the whole of this network of Christian usefulness is studiously ignored.

WEST AFRICAN MISSION.—The King of Ashantee has written to the Wesleyans pressing for the restoration of their old mission at Coomassie. Mr. Picot, the district superintendent, proposes to visit the place, and to remain there for some time, with a view to preparing the way for a compliance with this request. The climate of Coomassie is said to be more favourable to the health of Europeans than that of the coast, and within a short distance of it are several large towns on elevated situations. "Such positions," in the judgment of the society, "in which European missionaries, with their wives and families, can live for years and acquire the language, are of the utmost importance in connection with the extension and permanence of the work in West Africa."

BURNLEY.—A movement is on foot for the erection of four new churches in Burnley. It is stated that the Rev. Canon Parker, rector of Burnley, has promised to give 2,000*l.*, if 18,000*l.* is raised within four years, for the building of the churches, and that after he will endow them with 100*l.* each per annum. There are already five churches in Burnley—St. Peter's, Trinity, St. James's, St. Paul's, and St. Andrew's; and these, along with four mission stations, provided at the time stated accommodation for 5,949 persons. The Roman Catholics provide accommodation for 1,500; Wesleyan Methodists 4,000; Baptists, 3,235; United Methodists, 2,745; these, with the rest outside the Established Church, provide accommodation for 17,145.

BOROUGH ROAD CONGREGATIONAL CHURCH.—The report and statement of accounts for the past year (1875) of the above church have just been presented. Fifty-eight members were admitted to fellowship during the year, the number on the books in good standing being 419. The church has been aided in its mission work by a few friends; but

the bulk of the income of the church and varied societies has been furnished by the church and congregation, all of whom are working people. The following comprise the statements made:—Income of church, 580*l.* 16*s.* 4*d.*; Savings Bank account, 409*l.* 2*s.* 9*d.*; Lambeth Baths meetings, 27*l.* 12*s.* 11*d.*; Church Benevolence account, 75*l.* 7*s.* 6*d.*; Junior Band of Hope, 62*l.* 11*s.* 7*d.*; Senior Band of Hope, 40*l.* 7*s.* 0*d.*; Temperance Society, 35*l.* 15*s.* 7*d.*; Sunday-school, 30*l.* 9*s.* 9*d.*; Christmas-tree Fund, 18*l.* 13*s.* 7*d.*; Dorcas Society, 14*l.* 9*s.* 1*d.*; prayer-meeting collections, 11*l.* 6*s.* 0*d.*; Church-choir Fund, 6*l.* 15*s.* 11*d.*; Library Fund, 6*l.* 7*s.* 7*d.*; Tract Society, 5*l.* 1*s.* 6*d.*; Sunday Afternoon class, 2*l.* 13*s.* 6*d.*; Mutual Improvement Society, 2*l.* 0*s.* 10*d.*;—total, 1,577*l.* 11*s.* 8*d.* A striking testimony to the power of voluntaryism, properly worked, even in the poorest districts, which it is erroneously said Dissent cannot touch.

### Correspondence.

#### BROAD CHURCH FAITHFULNESS TO SOLEMN PLEDGES.

IX.

To the Editor of the Nonconformist.

SIR.—It is very interesting to see that a "Broad Churchman" in a recent issue takes credit to himself and his party for the very things which I said in my fourth letter I believed they would claim credit for. "A Broad Churchman" can scarcely have read my fourth letter in which I bring forward irrefragable proofs in support of my contention that the Broad-Church party have had no mean share in bringing about the belief which is so prevalent, that the clergy of the National Establishment, as a body, are unfaithful to their solemn pledges, and their plighted faith—that they are paid by the nation to teach and maintain a system of doctrine which they, in fact, do not believe, and the contrary of which they not unfrequently teach in public. All this is patent and notorious to everyone. I selected in my letter a few instances of Broad-Church divergencies from the doctrinal *formulae* which they are paid and sworn to maintain and defend. Instead of my few instances I might, with the greatest ease, have produced hundreds. "A Broad Churchman" seems to me to prefer to take exception to Mr. Sharpe's rather strong language—though nothing can be too strong to meet the exigencies of the case when strong language is applied to parties and not to individuals—than to grapple with facts, and the arguments which I have built up upon those facts. However, I am particularly glad that your correspondent, "A Broad Churchman" should have been stirred up to look into the question at all. There is nothing we Liberationists and Disestablishmentarians court so much as inquiry and investigation. There is nothing which we dread so much as apathy and stagnation. For my own part, I am more and more convinced that during the eighteen centuries of Christianity at least, there has never been a great question debated amongst educated and thoughtful, and at the same time religious men, in which the balance of proof and argument has so enormously preponderated in favour of the separation of Church and State. I have thought so now for some years, and if anything could establish me more firmly in this belief it would be the fact that there appears to be no attempt, in any quarter, at anything like an argument in defence of our *Anglican* Establishment based upon moral principle.

However I will go on with my arguments upon the general question. I was going at some time or other to deal with the attitude of the Latitudinarian party towards the Athanasian Creed. A remark in "A Broad Churchman's" letter will make it convenient to do so now.

I believe I possess two advantages in dealing with this question. One is that, as far as I am personally concerned, I have no wish or need for what is called "relief." I accept every word of the Athanasian Creed as true in the same way and sense that I accept and believe other doctrinal statements which appear to me to be true, but which are far above my puny and finite understanding. My second advantage is that I ardently desire relief for those persons in the English Church to whom the Athanasian Creed is a stone of stumbling and a rock of offence. I am, perhaps unfortunately, a person of no public influence. If I were, what as a High-Churchman I should propose would be to add to the rubric ordering the recitation of the Apostles' Creed at morning and evening prayer, the words or the creed commonly cal'd that of Saint Athanasius, at the same time cancelling the rubric which orders its recitation thirteen times a year. This would make it an alternative use like the

*Jubilate*, and many other things in the Prayer-book, and ought to give relief to many tender consciences. If this had been done a few years ago, there would, of course, have been a fearful howl of mingled rage and resentment from the *Church Times* and its party, for they seem to feel a grim satisfaction under their own manifold troubles in the knowledge that the laws and *formularies* and *Articles* of the Establishment, taken in their plain literal meaning, scourge pretty well all parties all round with the most delightful and serene impartiality. But when Convocation refused to give relief, why did not the Dean of Westminster and Dr. Tait get a short Act of Parliament passed, as they could have done with the greatest ease, providing that no clergyman should suffer civil or temporal pains and penalties for non-recitation of that Creed? I can tell you why the leaders of the Broad Church did not take this simple and straightforward course. They had not the moral courage to face or to bear the howl which the *Church Times* threatened them with. If the Broad-Church leaders had had a spark of moral courage they would have said to the *Church Times*: "Howl away until you are tired or hoarse. By objecting to an Act of Parliament to provide against the enforcement of civil penalties for the non-recitation of what you are pleased to call a Catholic creed, you only show unto all men that when it suits your purpose you are just as strong Erastians as we are. You are only too glad to call in the aid of the State to enforce what you approve of, even upon unwilling reciters."

But, indeed, Sir, it is the truth, that, with the rarest exceptions, as soon as you scratch a Ritualist you find a good Erastian just below the surface. I shall be most agreeably disappointed if Mr. Ridsdale, of Folkestone, does not conform all his ritual, and the way in which he ministers the sacraments of the Church, to the pattern prescribed for him by any "pagan of our own day," whom it may please "an ungodly State" to set over him, and whose orders in spiritual things he seems, like Mr. Mackonochie, perfectly ready and willing to obey.

To return to His Grace of Canterbury and the Broad-Church people. Dr. Tait is reported to have declared publicly that there was not a bishop on the bench who believed in the Athanasian Creed in the plain, ordinary, usual acceptation of the words. Whether Dr. Tait accurately represented the opinions of his brethren I have no means of knowing. I have never seen any repudiation by them of his grace's words. At any rate, one is justified in thinking Dr. Tait could speak for himself. So, then, I wish to ask a very simple question, and I hope "A Broad Churchman" will do me the favour of answering it. Remembering that Dr. Tait has subscribed the following declaration: "Athanasius' Creed ought thoroughly to be received and believed, for it may be proved by most certain warrants of Holy Scripture" (Art. viii.); remembering further that Dr. Tait is known to receive 15,000*l.* a year, and goodness knows how many palaces, with various other pleasant little pickings, such as being the first peer of the realm, on the strength, and in virtue of his having made, among others, the foregoing very solemn and clear declaration, I should like to ask, if for nothing else but for the sake of information, whether or not the knowledge that the Archbishop of Canterbury does not believe in Athanasius' Creed in the ordinary acceptation of the words, is likely to promote or discourage morality and honesty and truthfulness amongst the masses of the English nation? Let me assure a "Broad Churchman" that if he can prove in fair, logical argument that the knowledge that His Grace of Canterbury does not believe a creed which he has pledged his solemn word he does believe, without which pledge he could not touch a penny of his 15,000*l.* a year, is conducive to love of honour and truth among the millions of Englishmen, then all I can say is that a "Broad Churchman" will do more to prop up the Anglican Establishment than a million Church Defence lecturers could do in a thousand years; and as a reward he will most certainly deserve to be made Archbishop of Canterbury himself on the very next vacancy of that see.

#### A HIGH CHURCH RECTOR.

#### CHURCH AND NONCONFORMIST PLACES OF WORSHIP.

To the Editor of the Nonconformist.

SIR.—Permit me to point out a fallacy in the statistics given in your last as to the relative numbers of Church of England and Nonconformist places of worship. You assume that all unconsecrated buildings included in the return belong to

Nonconformist bodies. But this is by no means the case. Not only are all the numerous iron churches used for Church of England worship unconsecrated, but many substantial churches of brick or stone are licensed and used for services for years before they are consecrated. This is the case (for instance) with a large and handsome church within a mile or two of the spot where I am writing, and numerous examples of a similar state of things might be found both in the neighbourhood of London and elsewhere. I presume that the Chapel Royal, at Whitehall, is included among the unconsecrated buildings used for worship, but it is not therefore Nonconformist.

I am, Sir, yours faithfully,

S. CHEETHAM,

Professor in King's College, London.  
Dulwich, March 16, 1876.

[We venture to think that Professor Cheetham is disposed to overrate the number of unconsecrated places of worship connected with the Church of England. We believe it is a rule that every new church must be consecrated within two years of its erection, though of course there may be special exceptions. The unconsecrated churches as well as the number of iron churches in the parishes included in the return could hardly, we should imagine, make any substantial difference in the totals (11,267 consecrated and 14,060 unconsecrated), from which we drew the very modest inference that the Church of England cannot, as is alleged, contain a large majority of the population.

Though our correspondent does not call in question our inference from these statistics, it may not be amiss to recall attention to the returns referred to in our paragraph of last week. In 1872-3 we published several statistical supplements containing returns in the fullest detail from 125 cities and boroughs of England and Wales, affecting a population of about six and a half millions, with the following aggregate result:—

	Places of Worship
Established Church	1,745
Non-Established Churches	3,845

We also gave the relative proportion of sittings per cent. in 112 of these places as follows:—

SITTINGS IN PLACES OF WORSHIP.	1851.	1872-3.
Established Church	43 7	39 9
Non-Established Churches	56 3	60 1

In these towns the religious bodies outside the Establishment were in 1851 already in a majority according to official returns; and in a still larger majority in 1872-3 according to our returns; and so far as they go, the burial returns issued the other day, which embrace some twenty millions and a half of the population, seem to sustain the conclusions published by us in 1872-3.—*En. Noncon.*]

#### BOARD SCHOOL FEES.

To the Editor of the Nonconformist.

DEAR SIR.—Surely this must be an error in the figures you quote as to the fees paid by the scholars in the Board schools for 1875; 969,631*l.* would yield as the average contribution of each scholar, as you say, 4*l.* 5*s.* 4*d.* This would show 1*s.* 7*d.* per week for each, or, omitting holidays, about 2*s.* per week. This is improbable. Turn now to the figures for 1874, on page 257 of your journal; 52,099 is the amount received as fees from 138,293 scholars. This shews about 3*s.* as the average contribution for the year, or less than 2*d.* per week from each scholar. I have not heard of the fees having been raised tenfold or more since 1874, and conclude there must be a misprint either in the original reports or in your extract from them.

Yours faithfully,

PHILIP CRELLIN.

[We have also received a letter on the same subject from Mr. Mark Mellers, of Nottingham, who says that 969,631*l.* is a misprint for 96,963*l.* We have no doubt this must have been the case. At the same time, in fairness to ourselves, we must state that the abstract of the return given in our last number was copied verbatim from the *Record*; and, although we thought the amount, 969,631*l.* very large, we did not suspect that our Church contemporaries would be likely to exaggerate the sum paid as Board school fees. Mr. Mellers says:—"School Board children have contributed the lowest amount of fees next to the Roman Catholic children, the amounts being as follows:—

	s. d.
British Schools	13 5
National "	9 9
Board "	8 6
Roman Catholic Schools	8 0

The conclusions we recorded, arising from the mistaken estimate of board school fees, are therefore erroneous, and must be withdrawn. It still remains, however, an uncontested fact that considerably less than one-third of the cost of Church schools is supplied by voluntary contributions, and that forty per cent. of the money comes out of the national exchequer.—ED. *Noncon.*

## SUPPRESSION OF THE OPIUM TRADE.

*To the Editor of the Nonconformist.*

SIR.—I beg that you will allow me to bring before your readers, and Nonconformist ministers especially, the object of the "Anglo-Oriental Society for the Suppression of the Opium Trade," and to urge the duty of all the churches to take action against the long-established and gigantic evil which is to this day preserved by the British Government, with scarcely an attempt to deny its flagrant wickedness, for the sake of the sum which it brings annually into the Indian Exchequer. There can be no two opinions amongst Christians regarding the character of our opium trade. No one who is familiar with its system and its history, and who is governed in his own actions by Christian principle or common honesty, can think of it as other than an unmixed abomination—a practical denial on the largest scale of the religion of the New Testament, and an act of national selfishness unsurpassed in history.

The two supports upon which this iniquitous system has rested for nearly a century have been the ignorance of the general public, and the fears of politicians and financiers who were not blinded by cupidity. A very small proportion even of the intelligent and educated classes are familiar with so much as the main features of British opium policy. Let these be understood, and such an indignant protest will be heard throughout the land as has not surprised the ears of Conservative legislators since the days of Clarkson and Wilberforce.

There is no fact more certain in history than that this most Christian country of ours has for three generations been steadily and obstinately pursuing a course which secures on the one hand gold to an enormous extent for the government of British India, and on the other destruction—physical, moral, and social, to the millions of China. In 1857 when the amount of the poison which we exported to China was comparatively small, Captain Tyler (the present judge of railway casualties) wrote that, allowing double the time usually reckoned for the life of an opium smoker, "the Indian government, with the Bengal monopoly alone, kills its customers at the rate of 160,000 a year."

Dr. Osgood, of the American mission at Foochow, wrote to us about two years ago, "The drug brings poverty and misery into millions of families, it is no uncommon thing for a man to use up a large fortune in opium, then sell his wife to obtain more, and finally die in the street a beggar. After treating about 16,000 Chinese patients I cannot doubt that opium is an unmitigated curse to the Chinese;" and to add one more testimony, Dr. Burdon, the recently-appointed bishop of Victoria, assured the writer that "it is gradually sapping the very life of the people." These are examples that might be multiplied to any extent; for the common opinion of Christian ministers in China is plainly shewn by their unanimous refusal to admit to the fellowship of their several churches any one addicted even to the most moderate use of the drug.

How few know that this cursed thing is the choice staple of trade on which our Government in the East has constantly relied to make the income of British India equal the expenditure; and how few, again, know the horrible story of the sixty years of smuggling, with the necessary accompaniments of robbery and bloodshed, introducing the war with China in 1840-42, and not very indirectly, through an abuse of Hong-Kong, which we wrested from the Chinese, and made the headquarters of the Indian Government's disreputable accomplices—the later and equally wicked war of 1858. The fact that opium is now legalised in China as an article of merchandise is likely to be more generally known than the reason for that fact—the persuasion of a terrible foe who had made China clearly understand that the poisonous drug would be landed on her coasts to the full extent to which the East India Company liked to grow it, and the appetite they had created in China could dispose of it, and that the only alternative which would be allowed to the wretched victims of our murderous wars was the free course of "the flowing poison," by means of a navy of smugglers, or, to some extent, through the channel of legal trade, with the return to the Chinese Custom-house of a

small part of the silver of which we are draining the Empire.

As we draw towards the close of a century of opium-trading, what do we see? Nearly 600,000 acres of the richest land in Bengal devoted to the growth of the poppy, which is in British India held by the Government in strictest monopoly; a similar area in the native states producing a rival crop, on which the export duty brings millions annually to the British Indian exchequer; vast tracts of land in China itself, probably equal to those of India, raising the same harvest of death; the opium-enslaved nation entertaining the desperate thought of driving us out of the market by home production, and then dealing with the evil as best they may; and famine invited, and it can scarcely be doubted, induced or aggravated everywhere by the prostitution of the soil to the production of poison in place of food. How long is the ignorance of England to afford the darkness necessary for these deeds of evil? When are the Christian ministers of the land going to raise a protest worthy of the damage and the danger caused by this impious iniquity? It is surely not for a minister of Jesus Christ to acknowledge the omnipotence of evil, or to despair of any good thing because of its apparent impossibility. Our whole lives, if they be true lives, are spent with impossibilities and God. The churches ought to have been first in the field, but they can now, if not more honourably at least more easily, take up the neglected work by supporting the society which has devoted itself to this cause.

Of the character of that society it will be sufficient to say that it includes ten members of the House of Commons, with the Lord Bishop of Ripon, Canons Liddon and Miller, Messrs. Edward Baines, Thomas Hughes, C. H. Spurgeon and other well-known leaders of public thought and action. Is it not the duty of every Christian church, especially of every Christian minister to co-operate with the society which has taken the lead in this true and practical crusade? No doubt great financial questions are involved and they must in due time be met, but the first desideratum is the refusal of the people of England to commit a crime from any financial considerations whatever. This refusal, we have little doubt, will be expressed as soon as the facts of British opium policy are generally known. Let us pray against the opium trade, as we do against minor iniquities. Let every minister preach at least one sermon a year on the subject, and the best part of the public of England will soon lead us if we don't lead them into action. The society will undertake to hold a meeting in any large town where local helpers will promise the efforts necessary to secure an audience. As I am authorised by the society to form local committees in their name, wherever this is practicable, I shall be thankful to receive communications from ministerial brethren or others who are willing to do something in the work. Or such communications can be made to the secretary, the Rev. F. S. Turner, Canada Buildings, King-street, Westminster, who will furnish applicants with the society's publications.

I am, Sir, yours faithfully,

L. F. B. TINLING,  
(Minister of Augustine Congregational  
Church, Reading)

THE NESTORIANS AND THE DIVISIONS  
OF CHRISTENDOM.

*To the Editor of the Nonconformist.*

SIR.—The Nestorian deputation, who arrived last year in England, are still in this country, but they are experiencing, in a very disappointing way, the evil effects of the divisions of Christendom. Representing the persecuted remnant of an ancient apostolic and episcopal church, they brought a memorial, from their patriarch and people, to the Archbishop of Canterbury, asking his assistance, as head of the English Church. They have just received from their bishops and clergy a second memorial, reiterating their prayer to the archbishop and to English Christians. The latter document is signed and sealed by the Bishops Mar Gabriel and Mar Jobanan, also by two Nestorian princes or chiefs, and by the principal clergy, thirty-one in all.

But a number of Scotch Presbyterians and English Nonconformists are looking coldly upon these afflicted Christians, because they have sought for the aid of Episcopalians. And in the Church of England itself, the "High"-Church party are giving them scant recognition, because they have been hospitably received by some "Low"-Churchmen. And, to make matters worse, some jealous American Presbyterians have been writing

letters to this country deprecating applications for aid by the Nestorians, on the ground that the American missionaries are doing what is needful for them.

Now, the fact is, that several years ago, some really good Americans, notably Dr. Grant, Dr. Perkins, and Miss Fidelia Fisk, did a great and benevolent work of education amongst the Nestorians, both at Ooroomiah in Persia, and at Julamerk in Turkish Koordistan. But these are all dead; and although some other Americans have since carried on a mission, to some extent, their operations leave more than nine-tenths of the Nestorians unaided and destitute of educational faculties. Hence it is a very dog-in-the-manger behaviour for the Americans to be writing to England to oppose the deputation. But their complaints appear to have decidedly prejudiced some Low-Churchmen and Evangelical Nonconformists, and have tended to hinder their success still further.

But the Nestorians are simple and non-partisan in their Christianity. They represent the ancient Church of Chaldea, which, there is reason to believe, was composed (before its conversion to Christianity by St. Thomas) of the main body of the Lost Ten Tribes of Israel, long scattered amongst the mountains and cities of the Medes and Persians. Of late years the Turkish and Persian Governments have permitted the most frightful cruelties to be perpetrated on the descendants of these Jewish Tribes and Apostolic Christians. Their male population are forced into the army, or obliged to work gratuitously for tyrannical local governors; their wives and daughters are outraged; and their churches and schools to a great extent destroyed. Hence their chief need is to obtain funds to re-establish schools and to purchase educational appliances. And they also desire British influences with the Turkish and Persian Governments on their behalf, to promote their deliverance from the cruelties of provincial governors. Earl Derby has already been good enough to write to the English Ambassador at Teheran on the subject.

Under the circumstances above narrated, the deputation are in special need of pecuniary aid. They have been offered missionaries; and both the Society for the Propagation of the Gospel, and the Evangelicals are likely to send out a missionary to them. But, as they remark, "We are not heathen. We are already Christians. We don't want missionaries so much as school-books, and political protection." They have, meanwhile, received much kindness from the Rev. H. Grattan Guinness; Mr. Sandwith and others. Funds will be received for them by Col. J. C. Gowler, Tower of London, or by William Francis, Esq., 5, Coleman-street, E.C., or by Stafford Allen, Esq., Parkfield, Upper Clapton, E.

I remain, yours truly,

WILLIAM TALLACK.

London.

## SKETCHES FROM THE GALLERY.

House of Commons, Tuesday Morning.

After half-a-dozen hours of debate, through the dullness of which the fire of angry controversy occasionally flashed, the Royal Style and Titles Bill passed through committee last night, and was ordered to be "reported without amendment." Such was the formal phrase with which Mr. Raikes concluded his labours; but though the amendments put forward from the Opposition benches were withdrawn, negatived, and in a solitary exception ignominiously rejected on a division, the bill is in essential particulars very different from the measure introduced with a flourish of trumpets some weeks ago. It is one of the peculiarities of the existing position of parties that concessions should be made to the Opposition in a somewhat informal, but not less substantial manner. What happens and has been happening for the last three sessions takes something of this form—Ministers introduce a bill; the Opposition protest against it; Ministers stand firm; the objections are pressed to a division; the Ministry is gloriously triumphant; a stage of the bill is passed, and according to ordinary precedent it might be supposed that there is an end of objection. But a running fire of opposition is still kept up in the House in the form of cunningly-devised questions, and of notices of motion. The press, which is becoming more and more a constituent part of the legislature, turns the matter over and over; and then there comes a day when, amid profound silence and the liveliest evidences of interest in a crowded House, Mr. Disraeli rises and declares, with well-affected surprise at the fuss made, that everybody has been mistaken, and that what he really meant was as nearly as possible that which

the Opposition, the *Times*, the *Daily News*, and other journals have for some days past been insisting was the right thing to do.

This peculiar mode of "carrying on the Queen's Government" has been strikingly exemplified in the process of debate on the Royal Style and Titles Bill. I think it may be said without exaggeration that the main objection taken to the bill was rooted in the dislike Englishmen have for the prospect of the Queen of England, whom they hear of at Osborne, Balmoral, and Windsor, and, on rare occasions, in London, should come to be spoken of among English people as "Empress." What she might be called in far-off India is a matter of small importance to the mind of the average Englishman, who learns for the first time in the course of this debate that the officials of the British Government in India have ever had their minds exercised by the difficulty of finding a literal translation for our familiar word "Queen." Suppose it were possible, and within the bounds of constitutional law (as it is quite within the bounds of the noble marquis's personal disposition), that the Secretary of State for India should have issued an edict commanding that the Queen should thenceforward be known as Empress in India, it is probable that we should have heard nothing about it, unless indeed Mr. Fawcett had discovered something wrong in such an exercise of authority. As a matter of fact, it is part of our colloquial language to speak of "our Indian Empire," and in official documents circulated in India the Queen has been distinctly and deliberately named Empress. What was feared was that the new-fangled title would become covertly naturalised in England and it was that apprehension which inspired the indignant protests and the weighty arguments which have for many days past filled the House of Commons with talk and the columns of the newspapers with large type.

Mr. Disraeli has been diligently present throughout the long debate. He has spoken several times, and his colleagues have contributed many speeches to the elucidation of the question. But neither he nor they have ever combated the impression, or essayed to limit the bill in the desired direction. But last night the Prime Minister came down, and, "in continuation of his remarks," as he put it, made the important declaration that Ministers did not hold, and had never cherished, the intention to advise Her Majesty to carry the provisions of the bill to the length either of assuming the title of Empress in England, or of conferring upon any of her children the additional titles of imperial highness and the like. The Premier gave it to be understood that a knowledge of the fact that a contrary impression existed in the House of Commons and in the public mind had only just dawned upon him, and he was naturally in a state of profound surprise. It seemed odd that he of all men should be in this state of exceptional ignorance. But the House heard his protestations of astonishment with polite credulity, being concerned chiefly with the importance of the concessions now made. The right hon. gentleman, having once had his mind opened to the reception of this new fact, displayed a susceptibility of its importance which left little to be desired. Not content with the statement made before the Speaker left the chair he, in committee, repeated his affirmation, placing it before hon. members in the form of a solemn Ministerial pledge; and even going so far as to give a half-promise that the limitation should be marked in the terms of the Royal Proclamation, by which the Queen will, in due course, assume a title thus grudgingly conceded by her faithful Commons. After this there was not much left to fight for; it being at once understood that the Government had put their foot down on the determination to have the title Empress. Still there were amendments to be moved and speeches prepared, for the delivery of which no opportunity had been found on the second reading. These being happily disposed of, the one clause of which the bill consists was agreed to; and, with a vocal demonstration which was rather a sigh of relief than a cheer of exultation, the House of Commons saw the last of the Royal Style and Titles Bill in the critical stage of committee. As a study of Mr. Disraeli's peculiar manner the management of his bill is interesting. But one cannot help thinking how it might have been, supposing he had made the announcement of last night on introducing the bill, or had even vouchsafed it on moving the second reading.

Progress with this measure has chiefly absorbed the time of the House during the past week, and has wholly engrossed attention in the political world. Nevertheless time has been found to discuss, on a vote for a select committee, the position of the

Post Office Telegraphs, and it is gratifying to find the Postmaster-General regarding the prospects of the service with satisfaction. Hitherto, as is well known, the department has been worked at a loss; but Lord John Manners foresees the time—and it is only two or three years distant—when the annual deficit shall have become a surplus, and when the process of recouping the capital cost of the undertaking shall have commenced in good earnest. Another incident of the week is the public rupture between Mr. Whalley and Dr. Kenealy. For a long time the hon. member for Peterborough, with constitutional chivalry, has stuck to the member for Stoke, whose company other hon. members even ostentatiously avoid. But at last even his simple and credulous mind is not able to resist the power of accumulating testimony; and so, shortly after midnight on Friday, he incidentally made it known that he had begun to see through the position of the Magna Charta Association, and the proprietor of the *Englishman*. Dr. Kenealy characteristically replied that upon consideration he had resolved that Mr. Whalley's remarks were beneath his notice, and the little scene closed amid derisive laughter from the House.

#### PARLIAMENTARY DEBATES.

##### SCOTTISH CHURCH RATES.

In the House of Commons on Wednesday Mr. M'LAREN moved the second reading of the Church Rates Abolition (Scotland) Bill. At present the church rates which he proposed to abolish were levied in Scotland for the purposes of building and repairing churches and mansees. The burden was very onerous, the rates often amounting to 2s. 6d. or 3s. in the pound, and in one case he had known a rate of 10s. in the pound levied on a district in one year. There was no power to refuse to levy the rates as there used to be in England, and altogether the grievance was much greater in Scotland than it had ever been in England, and the necessity for relief was therefore the more urgent. He objected to rates being levied on the whole community for the benefit of a small section. Although he was personally in favour of the disestablishment of the Scottish Church, this measure could not be regarded as likely to hasten such a result; on the contrary, it would probably delay it by putting the people in a better humour. (Hear, hear.) He simply proposed to do away with the compulsory obligation to pay church rates, and he could not see why that concession which had been granted to Dissenters in England should not be given to those in Scotland. (Hear, hear.) The bill which the Lord Advocate had introduced on the subject was good as far as it went, but it would not so completely remove the grievance as his own.

Sir W. CUNNINGHAME moved the rejection of the bill. He maintained that the large landowners of Scotland had no practical grievance, and as to the small proprietors, the Government had introduced a bill of their own to deal with their position. He was a Nonconformist, but he objected to the Established Church of Scotland being spoliated in the manner proposed by this bill.

Mr. BAXTER said the Government, by introducing a bill of their own, had admitted that a grievance did exist, and as the measure of his hon. friend had been largely supported throughout Scotland, he should vote for its second reading. Mr. KINNAIRD also supported the bill. Mr. ANDERSON objected to the measure, because it would put more money into the pockets of the landowners of Scotland. He was quite sure if church rates in England had been merely a burden upon the land, as they were in Scotland, they would never have been abolished. Mr. LAING bore testimony to the existence of a real and practical grievance. Mr. DALRYMPLE suggested the withdrawal of the bill, inasmuch as the Government had undertaken to deal with the subject. The discussion was continued by Mr. R. W. Duff, Sir E. Montgomery, and Mr. Ramsay. Mr. ORR-EWING declared that the Church was as much entitled to that portion of an estate necessary to pay tithes as the owner was to the estate itself. Mr. M. STEWART stated that the large majority of the landed proprietors of Scotland were satisfied with the present system. Sir R. ANSTRUTHER was of opinion that neither a church rate nor an ecclesiastical assessment was in question—it was nothing more than a burden on land, and as such only could it be considered by the House.

Mr. ELLICE said that this was a subject which was rankling in the minds of the people of Scotland, because of the increasing demands for the restoration of churches, and he recommended that the question should be settled by commutation.

The LORD ADVOCATE hoped the bill would not be proceeded with, as the Government had introduced a measure which would relieve the pressure in certain cases without altogether abolishing the assessment.

Mr. M'LAREN having replied, the House divided, with the following result—

For the second reading ...	155
Against ...	210
Majority against ...	—55

[A bill of substantially the same import was in 1870 opposed by the then existing Liberal Govern-

ment, and rejected by 225 to 108 votes. In Wednesday's division the minority of 155 were with one exception—Mr. Joshua Fielden (West Riding), a Conservative—all Liberals and Home Rulers, the latter political section contributing twenty-one out of the twenty-six Irish votes for the Bill. Mr. Gladstone and Mr. Bright were among those who were absent from the division. Twenty-four Scotch members supported and twenty-one opposed the bill. The Liberals who voted against the measure were Mr. Anderson, Sir Thomas Baxley, Mr. R. Ferguson, the Marquis of Lorne, Mr. Monk, and Mr. Yeaman. The Government opposed the measure in a body, while twelve members of the late Administration, including the Marquis of Hartington supported it.]

##### DIVINE WORSHIP FACILITIES BILL.

Mr. W. EGERTON moved the second reading of the Divine Worship Facilities Bill, the principle of which had already been adopted by the House. The measure was intended to meet cases not provided for by the Church Building Act, and to enable the formation of districts without the consent of the incumbent. Another object was to give to less wealthy congregations the power now given to private individuals. A bishop would be empowered, after giving notice to an incumbent, to grant licences for the performance of Divine worship in certain cases. In cases of habitual neglect on the part of a clergyman, a commission is to be appointed, which, different from that provided by the Pluralities Act, was to have two magistrates sitting upon it out of a total of five. There would be no interference with the parochial system, except where further convenience for worship was required, or the parish was neglected. The bill did not touch the quality of the services; it only dealt with a deficiency in their quantity.

Mr. BIRLEY seconded the motion. The bill met the recommendations of the select committee of last year, and would provide for enlarging and improving the spiritual ministrations of the Established Church.

Mr. S. LLOYD objected to the bill, because it made a serious inroad on the parochial system by giving more dominant power to the bishops. Mr. ASHWORTH considered that the evils entailed by the bill would be greater than any benefits that it could confer. The discussion was going on at a quarter before six o'clock, and was therefore adjourned.

##### ROYAL TITLES BILL.

There was a very crowded attendance in the House of Commons on Thursday. On the order of the day for going into Committee on the Royal Titles Bill, Lord HARTINGTON moved the amendment of which he had given notice, to the effect that while willing to consider a measure enabling the Queen to make an addition to the royal style and title which should include such of her dominions as to her might seem meet, the House deemed it expedient to impair the ancient and royal dignity of the Crown by the assumption of the style and title of Emperor. He assured the House that he undertook the task with much reluctance, and that he felt placed in a position that was delicate and painful. He justified the course he was taking by the fact that the issue raised might affect the future administration of Government in India, and even the place which the Crown held in the affections of the people of England. If any such measure was to be introduced at all, the present was doubtless an opportune moment for doing so. He admitted also that, unless the Government had been possessed of a spirit of prophecy, it would have been difficult for them to have foreseen the repugnance and distaste with which the contemplated title had been received by a large portion of the English people. But, in Lord Hartington's opinion, there had been great and unnecessary mystery on the part of the Ministers in the matter; and that accounted for much of the hostility with which the bill had been received. There was no precedent for asking the House to consider a measure the scope and object of which they were ignorant of. The royal prerogative was not concerned, and Mr. Disraeli had refused to produce the despatches from India to show what the wishes of the Indian princes and people were, or to state whether the Governor-General in Council or the Indian Council had been consulted respecting it. They were not informed what were the Indian objects which the bill was expected to attain, or the Indian advice on which it was based. If it were intended that the Queen was to assume a more direct and personal power over all the princes and people of India, he held that that was a policy which, whether right or wrong, ought not to have been introduced in such a bill as this. Further, Lord Hartington urged the Government to say what was the exact scope and significance of the new title in Oriental languages, and why the title of King or Queen was not equally capable of being translated into the highest term known to those languages. With regard to the colonial aspect of the question, the facts of the case had not borne out the arguments used by Mr. Disraeli, and he believed that Canadians and Australians would not desire to be regarded in the light in which he had described them. Whether the addition to the title was a change or not depended on the nature of the addition, and he maintained that the proposed title did amount to a change.

The CHANCELLOR of the EXCHEQUER gave credit to Lord Hartington for sincerity when he declared his position to be a painful one, because it seemed to him that his judgment had been overborne, and that

he was acting under the pressure of unreasoning panic. He regretted that the bill could not be passed by the unanimous vote of the House of Commons; but if party motives prevented such a consummation the Government was quite prepared to take up the challenge and fight the battle to the end. If, however, it should be the opinion of Parliament that the bill ought not to pass, a serious blow would be struck at principles which were dear to the popular mind. The title of Empress was intended to be of local significance only, and would not in any way impair that under which her Majesty ruled in the United Kingdom, nor would it in any way affect the rights of the native princes of India. All that was intended by the title of Empress was paramount ruler. This was well understood in India, and this was what the princes and people of India wished the Queen to be.

In the course of the discussion which ensued, Sir WILLIAM HARROD complained that, though Indian policy seemed to be the only justification of the bill, the House was left without any clue as to what that policy really was. He objected to the English Crown masquerading in a borrowed title in India as pregnant with all kinds of danger, and preferred leaving well alone. Mr. Wyndham, Sir W. Frazer, Mr. Hermon, Mr. Hope, Mr. Chaplin, Lord Elcho, and Mr. C. B. Denison, supported the bill, and Sir E. Colebrooke, Mr. O'Shaughnessy, Mr. Laing, Mr. Grant Duff, and Mr. Anderson opposed it. Mr. ROEBUCK said that everybody allowed that some alteration of title might be made with perfect wisdom. He owned that he liked the word Queen better than the word Empress, but the latter title more accurately than the former described the actual position of the English Crown in India. Mr. FORSTER protested against the unusual and inconvenient haste with which Ministers had pushed forward the measure and defended the motion of Lord Hartington, which, he declared, need not stop the bill even if carried. There was no objection, he said, to recognizing the transfer of the Government of India from the Company to the Crown, and the general opinion was that if that recognition were ever made the present was an opportune occasion; but he condemned the manner in which the colonies had been ignored in this instance. As to the effect of the title of Empress in India, he did not believe it would tend to the perpetuation of our rule for intelligent Indians to be told that while we had a Queen in England they had an Empress in India. They would find out, indeed, that the word Empress meant a personal rule, and carried out the Imperial idea more than that of Queen. Lord GEORGE HAMILTON, who followed, replied to some of the objections urged against the bill in its previous stage by Mr. Gladstone, and, in opposition to the statement that the new title would interfere with the supremacy of independent native princes, contended that there were no Indian princes possessing supreme power. As to the amendment of Lord Hartington, it must be taken in conjunction with the dangerous doctrines laid down by Mr. Gladstone, and if it were carried it would produce the greatest consternation throughout India.

Mr. T. CAVE then moved the adjournment of the debate, which motion was opposed by Mr. Disraeli, who expressed his readiness to listen to any member who wished to address the House, and with that object even to waive his own right to speak, provided they could come to a decision that night; and, on a division, the motion for adjournment was rejected by 324 to 192 votes. Mr. JAMES moved the adjournment of the House, but withdrew the motion at the instance of Lord Hartington.

Mr. NOEL and Sir GEORGE CAMPBELL afterwards addressed the House against the bill, the latter suggesting that the royal title should be Queen of Great Britain and Ireland, of India and the Colonies. On a division Lord Hartington's motion was negatived by 305 to 200 votes, there was great cheering at the result.

The House then went into committee *pro forma*, progress being immediately reported. The House adjourned at ten minutes to two o'clock.

[In this division the following Liberals and advocates of Home Rule in Ireland, fourteen in number, voted with the Government:—Sir George Bowyer, Dr. Brady, Mr. Maurice Brooks, Mr. Philip Callan, Hon. Colonel Carington, the Marquis of Lorne, Sir Andrew Lusk, Viscount Maude, Sir J. N. McKenna, Mr. Keyes O'Clery, Major O'Gorman, Sir Frederick Perkins, the Marquis of Stafford, and Mr. Yeaman. To these must be added Lord Elcho, who had placed upon the paper a notice directed against the assumption of the imperial distinction in this country, Sir Robert Peel, Mr. Ripley, and Mr. Roebuck. There were twenty-three pairs, and amongst those who paired in favour of Lord Hartington's amendment were Mr. W. Holms, Dr. Lush, Mr. Duff, Mr. Childers, Mr. John Bright, Mr. Whitwell, Mr. M. T. Bass, Mr. Seely, Mr. K. Hodges, Lord R. Montagu, and Mr. Massey.]

Monday's debate in committee is sufficiently described in "Sketches from the Gallery" and in our leader columns.

The Rev. Chester Halcombe, of the American Board of Foreign Missions, during a recent tour in North China copied the inscription upon a monument not far from eleven hundred years old, recounting the introduction of Christianity into the Empire by Nestorian missionaries in the seventh century. —*School Board Chronicle.*

#### HOME FOR LITTLE BOYS.

On Saturday morning the twelfth anniversary of the institution was celebrated by a public breakfast at the London Tavern, Bishopsgate-street. Lord Borthwick presided, and Mr. R. Hanbury, the president, Mr. W. H. Willans, the treasurer, and several members of the committee were also present. After breakfast, the Chairman gave an account of the origin and objects of the institution. The object of the institution was to feed, clothe, and train to industrial pursuits destitute little boys. They had now ten houses, in which, on an average, 300 children are educated and supported. They required 7,000*l.* a year, and, judging from past experience, they thought they might reckon on annual subscriptions of 2,500*l.*; from the boys' friends, 2,400*l.*, and 350*l.* by annual grants, leaving an annual deficiency of nearly 2,000*l.* He had visited the Home—or rather homes—at Farnham, and he was especially interested in knowing how the "family scheme" worked. The boys were divided into ten families, about thirty under each roof, and he was very greatly impressed with the advantage of this plan, which conducted, he believed, both to the moral and physical growth of the boys. Each "house" was under the care of a Christian man and his wife, the former being occupied in the workshops where the boys were taught, and the latter in superintending the domestic arrangements. Messrs. Robert Hanbury, Tabrum, Willans, Jackson, G. Hanbury, and the Rev. Mr. Wilson spoke of the advantages and the excellent management of the institution, and Mr. Charles announced subscriptions from those in the room of nearly 700*l.* A vote of thanks to the chairman terminated the proceedings.

The twelfth annual meeting of this institution was held on Monday evening in Exeter Hall, which, as usual at the anniversaries of the Home, was filled in every part. The Earl of Shaftesbury, K.G., who presided, was supported by Mr. R. Hanbury, Mr. George Hanbury, Sir R. W. Carden, Mr. A. F. Kinnaird, and Mr. A. O. Charles, secretary. The interval before the proceedings commenced was pleasantly filled up by the singing of the boys, under the direction of Mr. W. J. C. Day, and the performance of the band of the Home, under Mr. E. C. F. Hare. The report showed that satisfactory progress had been made during the year. The circumstances attending the rescue from the streets of some of the boys were referred to. Amongst those admitted to the institution was the unfortunate boy, seven years of age, who was found some time ago lying drunk on the pavement at Islington. The report of the Inspector of Schools was favourable. The printing executed by the inmates, specimens of which were shown, proved to be very useful to the institution, which has been enlarged by the addition of an old boys' home at Farnham. An address was subsequently delivered by the Rev. J. Richardson, M.A., and the chairman, in response to a vote of thanks, urged upon his hearers the necessity of doing all that lay in their power to extricate from the depths of misery and degradation so many thousands of the tender children of this metropolis. He said that he was satisfied a vast amount of the most valuable material was thrown away. There were thousands of lads in the metropolis who might adorn any profession to which they were called, and he believed the Queen had now learned in her progress through Whitechapel that she was travelling among roses, not in full bloom, but only waiting the genial influence of care to make them burst forth as the finest flowers that ever adorned a garden.

#### THE EDUCATION ACTS.

THE GOVERNMENT EDUCATION BILL.—Lord Chesham, one of the justices of the peace for Buckinghamshire, at a recent meeting held to consider the propriety of adopting the school board system at Chesham, informed the ratepayers that there was no reason to expect that the forthcoming Education Bill would give to the managers of voluntary schools the power to compel the attendance of children at school, for Mr. Disraeli at quarter sessions had been interrogated on the subject, and had discouraged the idea of compulsion without representation. On the same subject the *Leeds Mercury*, following in the wake of other papers, indicates that universal compulsion will be conceded together with a proposal to make subscription to any voluntary school the ground of exemption from the payment of the school board rate. "The latter reactionary step would be equivalent to exempting a man from paying his poor-rate if he can show that he has contributed a certain sum towards this or the other hospital or public charity. Should the Government attempt anything of this kind, they will not, as the Scotch say, 'have their sorrows to seek.'"

THE SHEFFIELD SCHOOL BOARD have recently resolved not to arrest the progress of their work in providing school accommodation by reason of the design of a private individual to establish a new denominational public elementary school. It will be remembered that in the case of Ipswich some three years ago, when plans for a board school had been approved, the Education Department intimated to the clergyman of a parish that if he established a school which would provide surplus accommodation he would do so at his own risk, and would not be entitled to claim the Government grant. —*School Board Chronicle.*

THE WOLSTANTON (STAFFORDSHIRE) SCHOOL BOARD have appointed a committee to inquire into the circumstances connected with the presentation to Parliament by Sir Charles Adderley of a petition from that district against school rates, it having been represented to the board that the petition was largely signed by children in the National school at the instigation of the incumbent.

TRANSFER OF DENOMINATIONAL SCHOOLS TO SCHOOL BOARDS.—On Wednesday afternoon a deputation from the Wesleyan Methodist Conference waited upon the Duke of Richmond and Gordon and Lord Sandon, at the Privy Council Office, in reference to the manner of transferring voluntary schools to board schools, and the effect of such transfer upon denominational schools. Mr. M'Arthur, M.P., in introducing the deputation, said they complained of a custom which had been growing up by which schools belonging to the Church of England were transferred to school boards on such terms that, while they became by the transfer nominally board schools, they remain to all intents and purposes precisely such denominational schools as they were before the transfer. The Duke of Richmond and Gordon, in reply, promised the earnest consideration of himself and Lord Sandon to their representations. No doubt the question was one of very great importance. Unfortunately in some cases it was necessary to read Acts of Parliament from the letter, not the spirit of their interpretation, and not upon the idea of some imaginary view which the Legislature might never have intended at all. Dr. Rigg admitted, in answer to a question from his Grace, that the arrangement complained of was not contrary to the letter, but was a violation of the spirit, of the Act. Lord Sandon pointed out that the department had nothing to do with the arrangement; it was entirely a matter for legislation. He should give no opinion on the case, which was of no ordinary difficulty. The Duke of Richmond and Gordon, while appreciating its importance, said he also could give no expression of opinion on its merits. The deputation then withdrew.

ENDOWED SCHOOL SCHEMES.—The object of the Tory Government in abolishing the Endowed Schools Commission and transferring the powers placed in its hands to the Charity Commission has been further elucidated by the scheme just published for the reorganisation of Crewkerne Grammar School. This school was founded and endowed by a Roman Catholic, many years previous to the Reformation, and it is therefore impossible to assert that it is a Church of England foundation. The Charity Trustees, however, have resolved on handing over the funds to Church of England management, and the formularies of that Church are to be taught in the school, Dissenters being offered the poor protection of a conscience clause. This cool appropriation is exciting much discontent in the district, and it is not improbable that the matter will be heard of in Parliament.—*Bristol Mercury.* [A similar decision has just been come to in respect to Highgate Grammar School, founded in Queen Elizabeth's reign. Subject to the statutory conscience clause, religious instruction will be given in the school in accordance with the principles of the Church of England. It is owing to prolonged doubt and discussion on this last-named point, as to whether section 19 of the Act of 1869 properly applied to the bequest of the founder—that the settlement has been materially delayed; for the scheme was first published by the Endowed Schools Commissioners in 1872. The property of the trust yields an income of nearly 2,300*l.* a year.]

#### FOREIGN MISCELLANY.

Mr. Marsh, the missing witness, has returned from Canada to testify against General Belknap.

Dense black smoke is issuing from Mount Vesuvius. Flame is visible at night, and an eruption seems probable.

Ferdinand Freiligrath, the German poet, who passed many years of his life in England, died at Cannstadt on Friday night. He was born at Detmold, in June, 1810.

It is announced from Hong Kong that the dispute between Japan and Corea has been settled, but that the terms of peace have not been made public.

Intelligence received at Hong Kong from Mr. Grosvenor's party, dated the 10th of February, is to the effect that all the members of the expedition were well.

Mr. Thomas Steele Livingstone, the elder son of the famous African traveller, died on Wednesday, at Alexandria, whether he went about three years ago for the benefit of his health.

Telegrams from Singapore announce that Ismail and several Malay chiefs have made their submission to the Rajah of Quedah; and also that the Spanish expedition against the pirates of the Sulu Islands has been successful.

Telegrams from Washington state that Mr. Dana has declined to submit any question affecting his honour to the Senate Commission now considering his nomination to the post of United States Minister to England.

Thirteen committees of the House of Representatives are now engaged in investigating allegations of fraud in various Government departments. Some committees have several different subjects before them.

From the evidence obtained by the judicial inquiry into the case of Thomas, who blew up the Mosel at Bremerhaven, it now conclusively appears

that the so-called Thomas was an American by birth, the son of a brewer at Halifax, and that his real name was Alexander Keith.

CLERICAL UNIVERSITIES IN FRANCE.—M. Waddington, the Minister of Public Instruction in France, in receiving the University professors on Sunday, said that he was irrevocably determined that the exclusive right of granting degrees must be restored to the State. This is the greatest earnest of a Liberal policy yet given by the new Ministry, and a heavy blow to Clericalism, which but lately fancied itself dominant.

DEFEAT OF THE ITALIAN MINISTRY.—In the Italian Parliament on Saturday the Premier, Signor Minghetti, moved that the Opposition motion respecting the grist tax should be postponed. This proposition was, however, rejected by 242 against 181 votes. In consequence of this adverse vote, Signor Minghetti and his colleagues have resigned. Signor Depreti was sent for by the King to form a new Ministry. Signor Minghetti took office on July 10, 1873, so that his administration has lasted nearly three years.

KING ALFONSO'S ENTRANCE INTO MADRID.—Accounts have been received of the triumphal entry of King Alfonso into Madrid on Monday. It began at ten o'clock in the morning and lasted five hours. His Majesty was received with real enthusiasm. The city was crowded with people, visitors having come in by railway from all parts. In the streets there were triumphal arches and trophies, and the balconies and palaces were gaily draped. There was a march past of the troops before the King at the palace, and both the men and the officers were warmly greeted.

THE PRINCE OF WALES'S INDIAN ZOOLOGICAL COLLECTION.—The *Pioneer of India* says that Sir Jung Bahadur has presented the Prince of Wales with a fine collection of animals. If all the beasts which he has captured or been presented with can fairly stand the discomforts of a sea voyage to England, his royal highness may boast of a menagerie second to none in the kingdom. A telegram describing the voyage from Bombay to Aden, which was exceptionally calm, says:—"The menagerie is quite comfortable. It contains eighty animals of all sorts. The elephants walk about the deck; the deer are very tame, and the tigers are domesticated, though they exhibit tendencies to relapse."

#### JOHN KEATS.

His life was "writ in water," but on ours  
He scatter'd beauty with a royal hand,  
Like one who toils upon a foreign strand  
To fill another's distant path with flowers;  
Or one who, sorrowing all night's sleepless hours,  
Goes forth with comfort for the sad by day,  
And, wearied, cheers the weary on his way,  
Giving the poor man from his poorer stores.  
Amid the crumbling ruins of old Rome,  
Weak and revil'd, he laid him down to die,  
Snarl'd at by curs abroad and curs at home:  
But overhead he saw the clear blue sky,  
"Felt the flowers grow above him," smil'd and  
slept,  
And Nature knelt alone beside his grave and wept.

W. K.

#### Epitome of News.

The Queen leaves for her journey to Germany on Monday next, and is expected back about the end of April.

Her Majesty's birthday will be kept on Saturday, the 27th of May next.

On Thursday the Prince of Wales left Bombay in the Serapis to return to England, and reached Aden on Sunday evening, but he did not land. He is in excellent health. His royal highness is expected to arrive home about the end of April, after visiting Malta, Gibraltar, and the King and Queen of Portugal at Lisbon. He will have been absent about six months. During the short stay which the Prince will make in Egypt he will be entertained at a grand ball, given in his honour by M. de Lesseps at Ismailia.

On Thursday Prince Louis Napoleon entered on his twenty-first year. The day was kept very quietly at Chislehurst, and a votive mass was celebrated in the morning at St. Mary's Church.

Don Carlos is about to take up his abode at Twickenham, having, it is said, purchased from the Due d'Aumale Orleans House, formerly the residence of King Louis Philippe, together with the surplus furniture and effects left by the Duke.

The Select Committee on the Depreciation of Silver has elected Mr. Goschen as chairman, and has had one or two sittings.

In addition to supplementary estimates amounting to 289,776*l.*, issued early last week, three more, representing in the aggregate 741,974*l.*, have been published. 238,255*l.* is asked for excess of naval expenditure.

A deputation of noblemen and gentlemen, members of the Society for the Protection of Animals Liable to Vivisection, on Monday afternoon waited upon the Home Secretary for the purpose of asking the Government to give the utmost possible protection to all animals used for the purpose of scientific experiment. Mr. Cross, after pointing out that the observations of several of the speakers tended to legislation in a different direction to that advised in the report of the Royal Commission,

assured the deputation that the report has received and will continue to receive his most serious consideration and that of his colleagues.

Both Houses of Parliament have been informed that, in consequence of the impracticable claims of the French, the negotiations for the exchange of Gambia for some poor settlements on the Gold Coast have fallen through. We have to thank the French for this desirable result.

It is rumoured that in his financial statement the Chancellor of the Exchequer will have to ask for an additional penny income-tax.

The subscriptions towards the fund for presenting a testimonial to Mr. C. S. Read now amount to 6,000*l.*, of which about one-half has been contributed in Mr. Read's own county (Norfolk). The testimonial will be presented at a public dinner to be held in London in May.

Mr. W. E. Gladstone, M.P., has taken the late Sir Charles Lyell's residence, in Harley-street, Cavendish-square, and will remove there on leaving Mr. Balfour's mansion in Carlton-gardens, early next month.

Mr. Ward Hunt has sanctioned an expenditure of over 10,000*l.* for ornamenting H.M.S. Sultan, previous to the Duke of Edinburgh taking the command of her. As a sample of the way the money is to be spent, the Sultan is to have a complete set of new boats "embellished with gold beading, and bearing the duke's private badge in colour and gold."

Mr. Butt's Irish Education Bill, it is stated, proposes the incorporation of the Catholic University, under the title of St. Patrick's College, with Trinity College, Dublin, and its endowment with two sums of 30,000*l.* taken from the Church surplus, supplemented by a payment of 2,000*l.* per annum taken from the funds of Trinity College.

There were twenty-one failures in connection with the recent settlement on the Stock Exchange, but none for very large amounts.

The *Leeds Mercury* states that the iron and steel trade of Sheffield is so depressed that many of the principal firms have decided to reduce the wages of the ironworkers and steelworkers in their employ, in some cases to the extent of 7*l* per cent., and in others to 10 per cent.

The *Newcastle Chronicle* says there has seldom, if ever, been so much unemployed labour in the North of England as at the present moment. There are eighteen collieries "laid off" in the county of Durham, and 10,000 ironworkers have been idle for months.

The Birmingham Town Council having decided to make great improvements in the borough under the provisions of the Artisans' Dwelling Act, a Local Government Board inquiry has been opened on the spot. The portion of the town scheduled contains a population of 18,000, and in some of the streets the death-rate ranges from 39 to 97 per thousand per annum, though the normal death-rate of the borough is only 22.

The *Alliance News* states that over 3,500 clergymen have already signed the clerical temperance memorial to the bishops, including a large number of archdeacons, deans, rural deans, canons, and other dignitaries.

Sir James Hannen, in summing up a case in the Divorce Court, said that it was a melancholy fact that a vast number of the cases which came into the court had their origin in drink. Fully seventy-five per cent. of the cases which were brought before him were traceable to intemperance.

Mr. Alderman Heywood announced at the annual meeting of the Manchester School of Art, on Wednesday evening, that he had had an interview with a gentleman who desired to contribute 100,000*l.* for the purposes of an Art Gallery in Manchester.

The announcement made last week that the leading railway companies had decided to raise tourist fares in the coming summer is contradicted. A meeting of railway managers was held at York last week, at which a proposal in that direction was made, but it was unanimously negatived.

Since the Tower of London was opened free on Mondays and Saturdays to the public upon Easter Monday, 1875, 211,000 people have been admitted without payment. For the cleaning of the valuable collection of ancient armour, the Tower will be closed from the 18th inst. until April 3.

Mr. R. A. Milner, chairman of the Keighley Board of Guardians, was on Friday fined 10*s.* and costs, or [in default was ordered to be imprisoned for fourteen days, for having neglected to have his child vaccinated. Should the fine and costs not be paid within a reasonable time he will be sent to prison.

In Glasgow the Rev. Robert Taylor, while making pastoral visits, was dangerously stabbed by a drunken beggar to whom he had refused alms. The fellow has not been apprehended.

Last week the ship Greta brought into Liverpool the survivors of the crew of the water-logged sailing ship Great Britain, whom she had picked up about 500 miles off the Irish coast. The unfortunate men were many days without food, and suffered intensely from thirst. Two of the crew died from exhaustion, and the others sucked the blood from their bodies.

At the meeting of the Select Committee on Parliamentary and Municipal Elections on Friday Mr. Curwood, town clerk of Leeds, strongly condemned the privilege given to illiterate electors to record their votes openly. It was, he said, a direct encouragement to bribery, for the briber, by inducing men to declare themselves illiterate, could obtain proof of the way they voted. At the last municipal election at Leeds, more than a thousand men, pro-

fessing to be illiterate, voted in one ward alone. He believed that, if the privilege were abolished, those who were really illiterate could easily find means to record their votes.

During the gale of Saturday night the Isabel (a French steamer) was driven on the coast of Cornwall and lost with all hands, about thirty in number.

The Lord Mayor on Saturday evening entertained the Lord Chief Justice of England and a company of 170 guests at the Mansion House. In proposing the usual loyal toasts, the Lord Mayor gave "The health of Her Majesty the Queen of the United Kingdom of Great Britain, and soon to rejoice in the euphonious and powerful, and, to the Eastern people, loving title of 'Empress of India'." This toast was received with cheers, mingled with cries of "No, no," and "The Queen! the Queen!" The toast was followed by the National Anthem, after which there were renewed cries of "The Queen!" In responding to the toast of his health, Sir Alexander Cockburn said he regarded the honour paid to him as one intended for the whole of the judges, and as an expression of the confidence felt in the city in the administration of justice. Mr. Roebeck responded to the toast of the House of Commons.

At the half-yearly court of the Bank of England on Thursday, Mr. Gibbs, the Governor, explained why the Treasury had not applied to the Bank to advance the 4,000,000*l.* for the Suez Canal purchase. There was, he said, an Act in existence prohibiting them from lending the Government any money except in so far as this had been authorized by Parliament; and the Bank, according to this statute, would be liable for three times the amount of the loan if it transgressed the Act, which also further stated that of that fine the informer was to have one-half. Therefore, anybody who was fortunate enough to hit upon the fact that the Bank had made such a loan would have received at the expense of the Bank 6,000,000*l.* sterling.

The weather has been very winterly in England, but still more severe in Scotland. Nearly all the railway lines north of the Tay remain more or less blocked. The Caledonian has twenty feet of snow near Aberdeen, and twelve trains are standing at one point. More than a dozen trains are blocked in on the Great Northern system. The Highland line is in the same state. In one instance the passengers in a train had to pass an entire night in the carriages. The telegraph wires are buried at several points north of Aberdeen. The mail from Dundee to Perth on Saturday took fourteen hours to travel instead of forty minutes. The frost was intense on Monday, but the sky was clear.

Mr. Edmund Hay Currie, chairman of the house committee of the London Hospital, has received the honour of knighthood.

On Monday afternoon the Oxford and Cambridge crews commenced their practice at Putney, the Dark Blue putting off in their boat about half-past twelve, the Cantabs following at half-past three.

The appointment of Dr. Legge as Professor of Chinese in Oxford University was finally approved at a meeting of Convocation yesterday.

THE MOABITE STONE.—A cast of M. Clermont Ganneau's restoration of this monument has been presented by the directors of the Louvre to the Committee of the Palestine Exploration Fund. The long delay of seven years in putting together the fragments which remain must be laid partly to the account of M. Ganneau's official occupations in Constantinople, and partly to his recent work of research in Palestine. The stone as now reconstructed is 4*ft.* 1*in.* long by 2*ft.* 2*in.* broad, having a raised border of two inches running round. The upper end is circular, the lower square. About two-thirds of the inscription are preserved in the fragments. There are twenty-one of these; two are of considerable size, the rest are quite small. The remainder of the inscription is made up from M. Ganneau's squeeze of the whole, and from six consecutive lines copied for him by the Arab who took the squeeze. The cast will remain a short time at the office of the fund, 9, Pall-mall East, and will then be removed to the Society's room at the South Kensington Museum. It is to be photographed immediately.

VICTORIA (PHILOSOPHICAL) INSTITUTE.—The usual fortnightly meeting of this society took place on Monday at 10, Adelphi-terrace, when a paper was read upon the flint implements found in Brixham Cavern, in which the author, Mr. Whitley, alluded to the statements of Mr. Pengelly, whose active superintendence of the exploration of the cavern under the auspices of the Royal and Geological Societies was deserving of the warmest thanks of all geologists. Mr. Whitley complained that the report of the Royal Society and the specimens had been allowed to lie by for fifteen years before being published and rendered accessible to the public. The consequence was that for a long time theories, having no foundation in fact, had been promulgated as to these specimens, and several statements in regard to Brixham Cavern and its contents had been made in well-known geological works, which did not accord either with the recent report of the Royal Society or Mr. Pengelly's subsequent one.

Amongst those to whom special invitations to the meeting were sent were the Duke of Argyll, Mr. Pengelly, Mr. Ramsay, and Mr. Milne. The lecture, which was illustrated by drawings and photographs of the specimens found by Mr. Pengelly, was followed by an interesting discussion.

## THE REV. WILLIAM GUEST AND HIS FRIENDS.

TO THE EDITOR OF THE NONCONFORMIST.

SIR.—The following correspondence between the Rev. William Guest and ourselves relates to a matter which very greatly affects ministerial reputation, and for this reason we trust you will kindly give it full publicity, by which valuable service will be thereby done to a devoted minister of our body, and, we may truly add, a generous benefactor to Milton Mount College:—

Dear Mr. Guest.—We feel it our duty to call your attention to a rumour which is finding considerable credence among our churches in this county, and we fear far beyond it, which is, that your resignation of the several churches of which you have successfully had charge has, in each instance, been the result of quarrel or difference with them. Now if there were truth in this statement, it would give an air of probability to the very harsh and damaging opinion expressed in the "Report of the Executive Committee of Milton Mount College" about a year ago, which "Report," as its preface informs us, was prepared by the Rev. Alexander Hannay, Thomas Scrutton, Esq., and Arthur Marshall, Esq. On page 24 they speak of you as "utterly incapable of appreciating the conditions on which gentlemen of independent feelings unite in common undertakings"; and on page 63, they in like manner describe you as "an utterly unfit by temperament and habit of mind to work with a committee in the management of such an institution as Milton Mount College."

Will not questioning that the Executive spoke of you as they believed, we who have seen much of you since you came into this county are well convinced that a great injustice has been done you thereby. The more so, because of the abrupt, discourteous, and confessedly irregular manner in which the Executive terminated your pastoral relations with the college.

The rumour we have adverted to has by degrees acquired a currency, and, as affecting the merits of the dispute between the Executive and yourself, is telling greatly to your disadvantage. Were this rumour as true as it is now widely supposed to be, the inference must follow that you have really proved in your relations with the Executive the sort of man which they have stigmatized you as being.

Now to be able, under your warrant and authority, to give a public contradiction to such rumour; to be able, from your own mouth or pen, to declare that you not only deny the truth of it, but are prepared to furnish conclusive proof, or, to the contrary, will afford us, as friends deeply sympathising with you, very great satisfaction.

We therefore venture, under the urgency of the present circumstances of the case, to inquire if you do deny the truth of it; then in the interest of ministerial reputation, to substantiate that denial. And with your affirmative to these inquiries we shall be able to do that which, be assured, it is in our hearts to do, and which for your good name, for your work's sake, and for the truth's sake, we feel ought to be done.

Believe us to be, most sincerely yours,

W. H. HILL, Faversham.  
THOMAS BLANDFORD, Herne Bay.  
W. J. ANDREW, Whitstable.

Faversham, February 21st, 1876.

My dear Friends.—I am deeply touched by your letter. Glad am I to find that English Independency now, as of old, is no helpless isolation, but that there is a brotherly regard for justice and personal honour among members of the same local association.

Neverthe'less, if wi'er interests than what are personal to myself were not involved, I should mutely cast upon the Lord the burden of the reproach you assure me has gained currency in this and other counties. That reproach could not but grow out of the language of the "Report" you have adverted to, and which would have entirely ruined a young minister of untried character. With all the force my pen can use, I deny the truth of this indictment and the current statement. I have been in the ministry thirty years, and during that time I can point to twenty-eight years of pastoral service, when I presided over churches—as I do over one now—singularly united and consecrated, and where I received marked and uniform proofs of warm affection, confidence, and loyal co-operation.

I furnish you with refutations of the reproach, and if I refer to my life-work, I shall only do so to make these intelligible to you. If I have had to leave churches, it has been because I once thought it my duty to raise such as were in difficulty; or, and perhaps chiefly, because from the outset of my ministry I have experienced the disadvantages of a feeble state of health, and illness has thrice sundered me for a time from ministerial duties. When I left Spring-hill College I set aside a unanimous invitation elsewhere, and was led, against both natural preferences and temporal prospects, to go into the very heart of the "Black Country." The church there, which, though numbering only thirty members, had been almost hopelessly divided, became the roughly united, as well as enlarged. The only painfulness which ever arose sprang from a feeling that the prospects of the church were being injured by my premature retirement at the end of two years. But there was afterwards entire satisfaction when it was found that cessation, of some continuance, from preaching was professionally enjoined upon me.

When health had been partially restored, declining an invitation to Queen-street, Chester, I went to Reading to assist a few gentlemen in raising a new and needed church there. At the first I went for twelve months only, but three years elapsed before Trinity Chapel was erected and the organisations completed, whereby that church, through God's blessing, has had a course of prosperity, which has long made it one of the foremost churches in Berkshire.

Urged by the counsels of the Revs. Thos. Atkins and John Angell James, I went to Leeda to assist a few devout men in raising a church which, it is well known, had gradually, through a serious secession and other causes, fallen into the most extreme depression. During my more than ten years' ministry in Leeda, so far from there being differences, the Queen-street Church generously arranged a lengthened Continental residence for me, rather than allow me to resign—which, when my health broke down, I offered to do—and then patiently bore the disadvantage for three years of my living a considerable distance from the town. When, at length, this feeble state of health compelled me to give up, I said at a farewell meeting that had I known the depth of attachment borne me by the church, I should have felt it my duty to die for such a people.

After eight months' rest, I took a charge in the West. My kind friends in Taunton heard of the rumour, which you say is widely diffused. Spontaneously the six deacons of Paul's Meeting and ten leading members, including the Rev. W. H. Griffiths, M.A., President, and the Rev. J. S. Underwood, Ex-Secretary of the Western Disseminators' College, signed in one day the accompanying declaration.

In an evil hour, after four years in Taunton, I accepted a

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call to London. I did so because I thought my health would again bear the strain of wider service for the Master. My first three years' labours at Claremont Chapel were delightful in every way. A state of feeling arising out of an election of deacons paralysed me, because it was so new to me, and I felt physically unequal to deal with it. The chief complaint of a vast body of noble men was that I was retiring, with no sufficient reason, from a large and prosperous church.

At Princes-street Chapel, Gravesend, I was wrecked (whatever may have been my unwise or fault in the matter) through my absorption in labours to found a college for the children of my brethren, coupled with a charge thrown against me of differences at Pentonville. Unfortunately, at a crisis, again arising from an election of deacons, my health utterly broke down. For three months I was absent, and influence slipped out of my hands. The church united with me in asking the counsels of such gentlemen as the Revs. Dr. Aveling and Henry Quick, Mr. Ellington, and Mr. James Scrutton. These referees, after an exhaustive investigation, unanimously declared that they had "no evidence of a misunderstanding between the pastor and the church," and further, that it was their judgment that "nothing in Mr. Guest's movements warrants or adequately explains the feeling of opposition to him which evidently exists among the deacons." Their deliverance was that the church should be appealed to. I accented this test, but, when Dr. Aveling was presiding, a motion was submitted which virtually repudiated the view of the referees. At this point it was represented to me, and I myself was convinced, that another church, to be erected in the upper part of the parish of Milton, was needed, and indispensable to the comfort and welfare of the college.

Such is my answer, as touching the assailment of all my public life, which you have brought to my notice. I would fain have been spared giving it, but present circumstances make it imperative that I should do so. Have there been reasons for this attempt to discredit me before the denomination I have loved and served? Marked by many imperfections, as my public life has been, I can bear testimony to the mercy and grace of Him who has upheld me, that I neither deserve the reproach, nor the unexampled censure cast upon me; and I feel that the contradiction is due to you, my brethren in this county, to my brethren everywhere, and to my own unrighteously disparaged position.

I am, yours gratefully and most truly,

W.M. GUEST.

To the Revs. W. H. Hill, T. Blandford, and W. J. Andrew. Milton-next-Gravesend, March 4th, 1876.

Such is Mr. Guest's reply to our letter, and to enforce the subject of which, one of us especially visited him. Having now read the declarations which have been kindly sent to us, we are prepared, if required, to publish them in *extenso*. We confess we scarcely expected a refutation so complete in itself and also so honourable to Mr. Guest. Gentlemen, without any urgency whatever, write in terms that give the completest denial to the rumour. We have before us a declaration from *Staffordshire*, signed by a present and late deacon, who represent the surviving members who knew Mr. Guest as their pastor, and it not only bears witness to his most useful ministry, but to "the spirit of unity and concord with which every member worked heartily with him," and that "nothing but failing health was the cause of his leaving"; from *Reading* (another declaration), signed by such gentlemen as C. J. Andrewes, Esq., W. F. Poulton, Esq., Sir Peter Spokes, gives absolute denial to the rumour as affecting the church there, and testifies to the "confidence and affection of the people, and the esteem unbroken to this day in which Mr. Guest was held by the town." From *Taunton* we have received a third declaration, signed by sixteen gentlemen, which states that during all the time of the pastorate of Mr. Guest, the church, town, and neighbourhood held him "in high estimation for his loving Christian spirit"; that "the Church would only have been too glad to have retained him as a pastor"; and would "authorise a deacon to appear anywhere to contradict the rumour as it regards Paul's Meeting." We have before us two published statements from *Leeds* which record "the remarkable augmentations of church and congregation, and high efficiency of all Christian agencies, during Mr. Guest's pastorate," the heartiness with which "an attached people worked with him," and how he "gained not only the affection of his own people, but the warm respect and attachment of his fellow minister, of all denominations for his exemplary course." We also hold the copy of a testimonial (followed by little less than three hundred signatures) from *Claremont Chapel*, *Pentonville*, which witnesses to the estimation in which Mr. Guest was held, and to "the spirit of love which pervaded his ministry and life."

In concluding, therefore, this summary of evidence, we trust your readers, with ourselves, will accept it as a sufficient refutation of the rumour we have referred to, and will take every opportunity of vindicating our friend and brother in relation to the same, that the heart of one who has so long and faithfully laboured for Christ may be no longer wounded by such affirmations of evil.

Yours respectfully,

W. H. HILL, Faversham.  
THOMAS BLANDFORD, Herne Bay.  
W. J. ANDREW, Whitstable.

Faversham, Kent, March 7, 1876.

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## The Nonconformist.

WEDNESDAY, MARCH 21, 1876.

## SUMMARY.

As to domestic affairs this week, the task of one who would chronicle events is a simple one. There have been two absorbing questions—the Royal Titles Bill, and the weather. We hardly know which is the more disagreeable topic. The public generally would be glad if the first had never been broached, and is quite unanimous in regretting the return of winter in its most aggravated form. East winds and snow in March are after all the harbingers of balmy spring. But the measure which the Government are pushing with such violent haste through Parliament has not a gleam of national promise in it. Mr. Disraeli says that "political considerations of an urgent character" require the immediate passage of the bill. What they are he does not condescend to explain. It is an enigma. Surely it is not of imperative necessity that the bill should be forced through Parliament before the Queen sets out on her visit to Germany? Is it seemly that a measure which may affect the political fabric of this country for generations to come should be thus pressed forward without any assignable reason. Or is there fear that, if adequate time be allowed, any decided expression of public feeling should jeopardise it?

The debate on the second reading of the bill was highly creditable to the Opposition. The opening speech of Lord Hartington, in moving his amendment, expressing a fear that "the assumption of the style and title of Emperor" would impair the ancient and royal dignity of the Crown, was calm, weighty, and unanswered. Sir Stafford Northcote, who spoke with a vigour and animation worthy of a better cause, could only absurdly attribute the oppo-

sition to "unreasoning panic," and assert that the title of Empress is merely intended to be of local significance; but, although he admits that the idea to be expressed is that of paramount ruler, he refused to listen to any suggestion, such as that of "Sovereign Lady," which would exactly express that meaning, and could not be perverted for home use by Court flunkeyism. Even members who announced their intention to vote against the amendment, such as Mr. Bereford Hope, Mr. Rcebuck, and Lord Elcho, expressed agreement with its object. But a subservient majority was at the command of Mr. Disraeli, who to avoid delaying the division, declined to speak, and the second reading was carried by a majority of 105, amid the vehement cheers of the Ministerial benches. For half-a-century past no British Parliament has, in our opinion, so wantonly surrendered its independence as Mr. Disraeli's. Yet this momentous constitutional change was after all sanctioned by only a bare majority of the entire House—two-fifths of the members voting or pairing against it.

This debate, though ending in a nominal victory for the Government, was a moral defeat, as was shown when the bill went into committee on Monday. Mr. Disraeli made some vague concessions to public feeling, but he did nothing to remove popular apprehension. Thus, when Mr. Pease suggested a proviso to the effect that "nothing in this Act contained shall authorise the use in the United Kingdom of any style or title of Her Majesty other than those at present in use as appertaining to the Imperial Crown," the Prime Minister refused to accept it, on the ground that Her Majesty's prerogative must not be interfered with. Moreover he argued that it could not be contended that to cite the full titles of the Sovereign at St. James's would be a violation of the engagement that the title of Empress was to be applied to India only. What, then, is the value of the declaration he made on Monday night? To quote the language of the *Pall Mall Gazette*—a paper which, though favourable to the Government, has on this question sunk all partisanship in patriotism—"The popular objection to the title of Empress arose, at the outset, from the fear that it might come to be used in conjunction with, if not in supersession of, the historic title of English sovereigns; it grew in strength with the growing conviction of the difficulty of preventing this; and Monday night's proceedings, by demonstrating the almost certain futility of Ministerial efforts to prevent it, have simply fixed the feeling permanently at its present point of intensity." The bill stands for third reading to-morrow, and will, we suppose, be hurried through the Lords with all possible speed.

Lord Salisbury has announced that he will announce on Monday next the names of the Commissioners appointed to carry out the Oxford University Bill when it has passed through Parliament. Meanwhile, the *Hebdomadal Board* has submitted, and a Convocation has accepted, a series of suggestions. One of these recommends that the powers of the commissioners should be shorter in duration than the bill proposes, and another that the measure should more distinctly declare that the Tests Abolition Act of 1871 must not be tampered with. It remains to be seen whether Lord Salisbury will accept all or part of the twelve recommendations made by the University itself.

As we are near the end of the financial year, there is some natural speculation as to the forthcoming Budget of the Chancellor of the Exchequer. Sir Stafford Northcote can hardly be in high spirits at the prospect before him, though his predictions as to the increase of revenue will be more than justified—there being an actual excess of nearly a million and a-half over his estimate of last April. The Chancellor will be able to congratulate the country on a revenue of 77,000,000/., but he may have to deplore that even this vast amount will not suffice to cover our growing expenditure. Army, navy, and civil service want more money, and have got it, and when to such amounts are added the extra charge upon the National Debt (400,000/.) this year, the expenditure for 1875-6 will stand at about 77,750,000/., leaving a deficit of some three-quarters of a million to be made good somehow. On this financial outlook the *Daily News* fairly remarks:—"Under the Liberal administrations of the last twenty years we may have had no better an army or navy for the time than we now have, but we had at least the surpluses which the present Government does not give. It is not long since there was an outcry at any excess over seventy millions in the expenditure, but we are now advancing with rapid strides to the eighty millions, and as yet hardly an objection has been made."

There is little news from France this week. Both the Senate and the Chamber have been engaged in verifying elections, and the members in grouping themselves into political parties. It is probable that the state of siege will now be raised in the four departments where it is still maintained, but neither chamber is likely to pass the motion for a general amnesty which M. Victor Hugo in the Senate, and M. Raspail in the Representative House, will bring forward to-morrow. Before the adjournment, which will take place early in April, some of the most reactionary prefects are likely to be removed, and M. Waddington, the Minister of Public Instruction, has given a very emphatic pledge that the exclusive right of conferring degrees must be restored to the State—a heavy blow at Clericalism.

The Minghetti Cabinet, after an administration of three years, has fallen before a coalition which opposed the continuance of the grist tax and the purchase of railways by the State. The King has commissioned Signor Depretis to form a new Ministry, which is likely to be composed entirely of members of the Left, and to be short-lived.

While the Sultan is spending money with a lavish hand, the pay of the Turkish troops, officials, and even diplomats abroad, is in arrears, and the prospect of the continued payment of the half-interest on the debt becomes very doubtful, there not being sufficient money for the April dividends. In Herzegovina Muchtar Pacha has been obliged to ask for an armistice of twelve days from the insurgents who are investing the fortress of Nicosia, where the garrison are nearly starving. All that the Powers can do, and Baron Rodich say, has not yet had much effect in bringing about an arrangement in the revolted provinces.

Madrid is given up to festivities in honour of the defeat of the Carlists. The young King Alfonso made his public entry into the capital on Monday at the head of 25,000 troops of all arms, and was received with enthusiasm. The rejoicings are to spread over several days; the population of Madrid apparently caring little that those over whom they triumph so obstinately are, after all, their own countrymen. Thus far the Government seem resolved to maintain religious toleration, and it is said the army will be reduced to 100,000 men. This is not so much an act of policy as of necessity. The interest on the Spanish debt, if it is paid, will alone absorb twenty-one millions sterling, the entire revenue being hardly thirty millions. How is this financial problem to be solved?

The House of Representatives at Washington seems to have almost resolved itself into small committees to investigate cases of real or alleged official fraud and corruption. This show of excessive zeal is a little overdone on the part of the Democratic majority, and the result of these investigations is at present small. But there will probably in the end be a conflict between the two Houses. Mr. Richard H. Dana having been charged with literary piracy and having refused to submit a question affecting his honour to legislative scrutiny, the Senate has declined to ratify his appointment as Minister to England.

## THE TITLE OF "EMPRESS."

On Monday night the Royal Titles Bill passed through committees of the House of Commons without change. If we may be allowed to conjecture what will become of it we should predict that no division will be called for on the third reading of the bill, and that the Lords will pass it as it stands, after perhaps a brief but interesting debate. The enactment which authorises Her Majesty to add to her style and titles (of course in conformity with the advice of her Ministers) may be supposed to be virtually incorporated with the statutes of the realm. We regret that such should be the case. We cannot profess to sympathise with all the strong feelings and traditional sentiments which have animated the Opposition. Taking the vast majority of the English people, we very much doubt whether they have been very appreciably infected with what the Chancellor of the Exchequer described as the "unreasonable panic" which the introduction of the bill had excited. The effect upon their minds of an addition to the style and titles of Her Majesty will not, we apprehend, be great, and, such as it may be, will probably be quickly effaced. But we think it a misfortune that a question of this kind should have been mooted. Whatever may be its Parliamentary issue, it will have a tendency to loosen rather than to invigorate the sentiment of affectionate loyalty to the Throne which has silently but greatly increased both in volume and intensity during the present reign. Mr. Disraeli might have been expected to discourage a proposition which

touches with unconsidered wilfulness historical traditions many centuries old, and of which the people of England are proud; and he may discover not long hence that he has muddled in this matter greatly to the injury of his own reputation and of that of his party, and that, like Aladdin in the "Arabian Nights," he will reap nothing but disadvantage from yielding to the impulse of exchanging "old lamps for new."

The bill, as we have said, passed through committee on Monday night. Before, however, the House resolved itself into a committee, Mr. Disraeli, with no little solemnity of manner, made an explanatory statement to the effect that there never was an intention on the part of Her Majesty to substitute any title for that superior and supreme title of Queen of the United Kingdom of Great Britain and Ireland, that under no circumstances would she, by the advice of her Ministers, take the title of Empress in England; that she would not be advised to confer a title on her royal children and her agnates that would denote their imperial connection, so that they should be called, not only royal, but imperial highnesses; and that there never has been the slightest foundation for the prevalent rumour that such would be the practical effect of passing the measure. The explanation was considered satisfactory, so far as it went. But, to our thinking, it is of little value. It may serve, perhaps, to dispose of a criticism which has found its way into the English Press from the Paris *Débats*, but it does not materially alter the aspect of the main question. The Queen of the United Kingdom of Great Britain and Ireland will take the title of "Empress of India." It is not intended, of course, that in legal forms and records the royal title should be superseded by the imperial. But Mr. Disraeli must know as well as anyone that the use of the word Empress cannot be confined to Her Majesty's Indian subjects. It will be reflected back upon this country. Probably, it will take less than a generation to make it the more common of the two. In some cases, it must be set forth in legal documents even in England; as, for instance, in the appointment of the Viceroy of India. There is no great harm in this that we know of but that which may hereafter arise from the tendency of the words to react upon the thoughts which they represent. But there was no necessity, in the nature of things, why even this danger should have been incurred. If it be, as is alleged, expedient to symbolise by a new title the supremacy of the British Sovereign in India, or if it were really believed that the potentates and princes of that country yearned to do homage to their own Empress, the object might easily have been gained in exclusive relation to the Queen's dominions and subjects in the East, without exposing it in the least to the peril of its over-shadowing the royal style and title in the West.

Mr. Disraeli resisted the amendment of Mr. Serjeant Simon, having for its object the inclusion of Her Majesty's colonial dominions in the royal style and title on the ground that there is no similarity between the cases of the colonies and India. But it must be owned that he showed some signs of hesitation in this matter. He said that he should be glad to see some reference to the colonies in the designation, and that he did not by any means despair that the time might arrive when this might be done; but he does not now see his way to the "felicitous phrase" which is to exhibit the sympathetic relations existing between the Sovereign and her colonial subjects.

The *Times* has more than once suggested that, instead of adopting the title of Empress, the Queen be advised to take that of "Sovereign Lady," which would exactly express what Government would desire to express towards India, and would run no risk of being substituted for the word "Queen" in its relation to the United Kingdom. Things, however, seem to have gone too far to admit of the proposed alteration of terms. The authority conferred upon Her Majesty by the bill before Parliament would unquestionably admit of advice being tendered by her Ministers to take to herself the style and title of "Sovereign Lady of India" in lieu of that of Empress; but it is not likely, we think, that the Premier will tender such advice to the Crown, or that the Crown would act upon it even if it were tendered. Perhaps if the step came *de novo* under consideration, it would not be resolved upon, but after the discussions which have taken place there is no likelihood of withdrawal from the point which has been so obstinately insisted upon. The policy which by the advice of Ministers the Crown is seeking to pursue, be it for better or worse, may now be regarded as virtually settled.

It is with us, as we have said, a matter of regret that it should be so, and we can only express a hope that it will not, as time rolls on, give rise to consequences which all truly loyal subjects of the British Throne would deeply deplore.

#### THE GOVERNMENT AND THE FARMERS.

THE growing dissatisfaction of the farmers with the Government of whom they expected so much, but from whom they have hitherto received so little, has been somewhat checked by the introduction of the Cattle Diseases (Ireland) Bill, and the declaration of the views and intentions of his colleagues made by Lord Sandon in the debate on Mr. Read's motion of Wednesday last. When Mr. Read resigned because he could not induce his colleagues to accede to his moderate and reasonable proposals for checking the spread of those diseases which for some years have been decimating the flocks and herds of the country, the farmers fairly broke out in open rebellion. The introduction of the Valuation Bill increased their discontent, and there was some reason to expect that a generally disunited and unorganised class would make common cause against the perpetuation of old evils and the proposed inauguration of new ones. Mr. Read met with a wide and enthusiastic sympathy in the self-sacrificing course which he felt himself bound to take in the interest of his fellow-agriculturists, and a testimonial, partly for old services, but chiefly for his new proof of devotion, was at once proposed and warmly taken in hand. It is true that the amount collected out of his own county is not very large, the total at present received being not much over 6,000*l.*, half of which came from Norfolk; but it must be remembered that the farmers are not only somewhat slow givers for any public object not of local interest, but that just now, after one of the most disastrous agricultural seasons on record, and with prospects for another as black as they well could be, they are comparatively a needy class. The agricultural clubs and chambers have at least been generous in their expressions of gratitude to their trusted representative, if their members have not opened their purses very wide. The cause of Mr. Read's resignation was felt to be something more than a new grievance—it was regarded as an instance of contemptuous disregard to their wishes, as a flagrant illustration of ingratitude for their support at the polling-booth, and as a virtual repudiation of pledges given on the hustings and elsewhere. It is true that the Agricultural Holdings Act was passed last session; but that was generally felt at the time to be only a sham measure, and it is now known to be almost useless. There is, too, so large a proportion of needy tenants who do not care much for a Tenant Right Act, because they have not capital enough to farm well, and therefore care a great deal more for low rents than for compensation for unexhausted improvements, that farmers have never been nearly so unanimous upon that question as they are with respect to the suppression of cattle disease—an evil which affects them all so materially. The passing of the Act referred to, therefore, can hardly be said to have checked the discontent of the agricultural class with Mr. Disraeli and his colleagues, and the impotent settlement which for a time has stopped the Tenant Right agitation has only caused the spokesmen of the farmers in their numerous associations to concentrate their efforts upon the removal of other grievances. The diverse and often conflicting regulations for the checking of the contagious diseases of cattle were felt to be almost useless, in spite of the expense and inconvenience incurred in carrying them out. As long as the restrictions were not only not uniform in England and Scotland, but also inapplicable to Ireland, whilst fresh infection was continually being brought by cattle imported from foreign countries, the farmers could not help feeling that the Government were to be censured for wilful neglect or flagrant incompetency. They protested in vain, and a deputation from the Central Chamber of Agriculture which waited upon the Lord President of the Privy Council last year was decidedly snubbed—so decidedly that many of the leading members of the Chamber publicly declared that they would never go to him again. The Government were obviously much more afraid of the meat consumers (who were known to entertain the mistaken notion that free trade in cattle disease was for their interest) than of their long-suffering supporters, the tenant farmers. Consequently nothing was done till Mr. Read left the Cabinet in sheer disgust, and then the Government felt that they had made a mistake. The Cattle Diseases (Ireland) Bill was therefore introduced,

and when that is passed, the regulations affecting pleuro-pneumonia, the most dangerous of the diseases now prevailing extensively, will be uniform in the United Kingdom. Mr. Read's motion in favour of still further uniformity of restrictions, which, as the Orders in Council are not compulsory, are so variously adopted in the different counties when not ignored altogether, was also met in the most placable spirit. Lord Sandon declared that the Government believed in the principle of Uniformity as sincerely as Mr. Read and his friends do, and only asked for time to enable them to see their way to carrying it out more completely. This statement induced Mr. Read to withdraw his motion, and the Government are once more on their trial with respect to this most important agricultural question.

It must be admitted that, with respect to the suppression of foot-and-mouth disease, the farmers have not decisively declared their views. They offer the Government the alternative of either more stringent regulations, or the abolition of all restrictions as far as that disease is concerned. It is not known which course the majority of them are in favour of, and until they have decided they cannot wonder if the Government remain in doubt. Mr. James Howard, in a paper recently read before the Farmers' Club, and widely circulated amongst members of Parliament, has proposed some very strong measures for ridding the country of the contagious diseases, and for keeping them out for the future. His plan, which is the most complete and definite yet presented for public consideration, is in effect supported by some of the best veterinary authorities, and by a large section of the farmers. It would be well if the latter would discuss it in their associations, and propose to our legislators something less dubious than an alternative of two diametrically opposed lines of policy. The idea that the interests of the farmers and those of the public at large with respect to this question are conflicting is a great mistake. No one would be so much inconvenienced by stringent measures for extirpating cattle diseases as the farmers; and none would benefit so materially by their ultimate suppression as the consumers. It is a gratuitous slander to assert that in protesting against the free importation of cattle disease, the farmers are at their old game of "protection." Protection, as Mr. Read said the other day, is "as dead as Queen Anne," as far as the farmers are concerned. The only protection which they ask for is protection against foreign diseases—not against free-trade in foreign meat. If, as Mr. Read, Mr. Howard, and others estimate, the proportion of imported live stock amounts to only five per cent. of the total consumption, it is highly probable that they are right in asserting that the losses occasioned by diseases that are undoubtedly of foreign origin are far in excess of the increase in the supply of meat derived from cattle imported alive. There is also a great deal of evidence to show that the extension of the dead meat trade would more than make up for the falling-off in the supply of foreign fat stock at present imported alive, but often slaughtered at a great disadvantage when disease is detected in one or two animals out of a large number. It is pleaded that the greater regularity of supply, and consequently of price, that would prevail if foreign beasts were slaughtered either at the ports of embarkation, or at those of debarkation, would be a far greater encouragement to foreign graziers to send us meat than the present system with its great uncertainties. However this may be, it is certain that it is as much to the interest of consumers as to that of graziers in this country that the diseases which make meat, cheese, milk, and butter dear by rendering them scarce should be, if possible, exterminated. The diseases not only occasion an immense annual loss of these commodities, but they hinder production to an equally serious extent. This is especially lamentable at a time when the demand for meat is so greatly increasing, and when farmers are so generally disposed to turn their attention to meeting that demand instead of growing so much corn to sell at unremunerative prices. It is, then, for the public as well as for the farmers to consider whether they will submit to a temporary inconvenience for the sake of having healthy stock and an increased supply of it for the future. That this result would follow the adoption of stringent measures we may gather from the fact that when the cattle plague was suppressed the less virulent diseases almost entirely disappeared with it, becoming prevalent again only on the relaxation of the restrictive regulations which brought fresh contagion from Ireland and from abroad.

In condemnation of the Valuation Bill the farmers are almost unanimous. We have not

space to give their objections to this ill-considered measure in detail, but at the Central Chamber of Agriculture, and wherever else it has been discussed, resolutions strongly objecting to it have been passed with only two or three, if any, dissentients. On this question, too, the landlords are with the tenants, and the town ratepayers (exclusive of the metropolis which is not affected by the bill) are almost as generally against the measure. If the Government insist on passing the bill, they will not only create strong indignation out of doors, but they will force the inclinations, if they do not weaken the allegiance, of their supporters in the House to a very dangerous extent. They will certainly not attempt to pass the bill without making some great modifications in it. It is doubtful, however, if any alterations that are likely to be made will reconcile those who object to the measure. County ratepayers very generally base their opposition to it upon the principle that it is best to defer all legislation of the kind until county representative boards have been established.

## Literature.

### THE CITIES OF ITALY.\*

This work looks bulky. Three volumes, varying from nearly 400 to 500 pages, make a considerable demand upon one's courage and curiosity. Mr. Hare's "Cities of Italy," however, only needs to be carefully examined to justify the demand he makes. He traverses a large area, and is more successful in compressing information and yet remaining interesting and readable than most writers who have tried their hands at the same kind of work. Together with "Walks in Rome" and "Days near Rome," this may be said to form a complete set of handbooks for those portions of Italy most likely to be "done" by the bulk of English and American tourists—always remembering, however, that Naples still remains to be fully dealt with, and there we do not doubt that Mr. Hare will find subjects quite as interesting as in Northern and Central Italy. This is one thing that lies yet in the future for him, and which he is well prepared to do. He is not only gifted with fine artistic instinct, but he is a thorough antiquarian, for whom the past, as the past, has a fine piquant charm. Over the striking memorials of the centuries which are found scattered through the regions traversed in these three volumes, he throws just enough of enthusiastic light to relieve the rather compressed and informational character of the writing. He has carried art into the realm of handbook literature; for these volumes will claim to be often read and referred to in the library, while yet useful information sufficient to render the progress of the traveller easy is disposed in the handiest, and yet in the clearest, possible manner. Careful and conscientious in collecting and verifying his materials, he is never heavy in his manner of presenting them. We shall give some proofs of this latter assertion anon; this passage from the preface may be received as establishing the former:—

In 1875 almost all the places described in these volumes were carefully revisited, in order to make the information they contain, especially the accounts of the Italian picture-galleries, as correct as possible up to the present time. But in giving to others what has been at once the companion and employment of many years I am only too conscious of the imperfections of my work—of how much better descriptions might be given, of the endless amount which remains unsaid. Bearing Italy ever in my heart, I can only hope that others, better fitted, will be led to drink at the great fountain, which it is impossible to exhaust, though those who have once been refreshed by it, will always long to return. The book is called "Cities of Northern and Central Italy," because almost all the interest of these districts is confined to the towns, but it also treats of the whole country lying between the Alps and that which is described in "Days Near Rome."

The first volume conducts up the Rivieras, through Piedmont and Lombardy—Genoa, Turin, the Waldensian Valleys, Milan, Como and the lakes, Pavia, Cremona, Brescia, Verona, Mantua, Padua, and other towns, being visited. In the second we pass through Venice, Ferrara, Parma, Bologna, Ravenna, Rimini, Urbino, Pisa, Lucca, and some other towns; while the third describes to us Florence, Siena, and the other towns of Tuscany and Umbria. Everywhere Mr. Hare shows the same quiet, quick observation, the same subdued poetic spirit and extensive reading, as we have hitherto met with in his writings. He has followed very much the same method as in his books on Rome, extracting largely from the best authors—French and German as

well as English and Italian—and introducing his quotations with singularly good taste and fine appreciation. His sketches of Venice and Florence are really masterly—for he has condensed into a few pages what elsewhere lies wrapt up in large tomes. Sometimes the whole meaning and purpose of a picture or a building is revealed in a line or two, and we rest more satisfied with this than we should be with pages of commentary. The little bits of biographic reminiscence are gems—we should particularly refer to the glimpses of Savonarola and of St. Francis of Assisi. Mr. Hare unites with the power of painting a story by a few sentences, the gift of detecting the human meanings that may lie behind the superstitious legends of Romish saints and heroes. As an illustration of this we may take the description of the chapel of St. Fina at San Gimignano:—

Fina de' Ciardi was of noble birth, but dreadfully poor. From childhood she sustained her parents by her work. At length she fell ill, and was confined to her bed by a hopeless spine complaint. In this state of suffering she edified all beholders by her patience, always continued in a serene and happy frame of mind, and as long as it was possible ministered to those poorer than herself by the work of her hands. She lost both her parents, but was faithfully tended by her old nurse Beldia. She believed herself warned in a vision by St. Gregory of her approaching death, and expired March 12, 1253. It is said that at her death all the church bells rang suddenly and flowers bloomed spontaneously around her bed; and that, as she was borne to the grave, she was seen to raise her emaciated hand and bless her aged nurse, who was thereupon relieved from a grievous malady. Otherwise, Fina is a singular instance of a poor girl canonised by the Roman Catholic Church for her faith and patience, without extravagancies of any kind. Her simple story is simply and vividly told in the frescoes in her chapel, by Domenico Ghirlandajo. On the right she is lying in her cottage with its rude furniture: Beldia in her peasant's dress is watching by her side: on her sick bed she has the vision of St. Gregory. On the left is the scene of the death of Fina, at which the bishop and clergy were present. Figures of apostles and prophets by Sebastiano Mainardi surround the chapel, and on the vaulting are the Evangelists. A lovely wreath of seraphs encircles the whole chamber. It is the glorification of feminine patience, fortitude and charity.

But the spirit underlying the peculiar tendency here seen to find in these legends grounds of high lessons, may operate unconsciously in other ways not so admirable. It may inspire, as it certainly has done in many cases of recent reactionaries, a wholly misplaced confidence in the modern developments of the system under which they had birth. And, though we exonerate Mr. Hare from anything of this kind, he nevertheless does sometimes allow his sentimental reverence for the past to carry him to such positions as makes him do little justice to the present. As in his former books, so here, though not in quite so marked a degree, we find him condemning in a very unqualified manner the present Government of Italy. The facts he gives may be correct, and yet the inference he draws and the blame he would attach may be unfair. We allow him in one case to make his own statement, passing over many general charges in his introduction:—

Those who declaim so loudly (he writes) upon the advantages of Italian Unity, are often unaware of the extreme difference which exists between the people and the language in the North and South of Italy—that a Venetian would not in the least be able to understand a Neapolitan and vice versa. This difference often comes out when the absurd red-tapeism of the Government is put into action. For instance, when the heat makes it impossible for the troops in Naples and Palermo to support their winter clothing, the soldiers shivering in the icy streets of Parma and Piacenza are put into brown bollard because throughout "United Italy" the same order must take effect!

Where the natives have suffered, foreigners have reaped many advantages from the union in the absence of wearisome custom-houses and requests for passports, and, even more in the ease afforded by the universal coinage, though it has now made things more expensive, as a franc (10d.) is now received as an equivalent in all questions of fees to a paup (5d.). Travellers now find their chief money difficulty in the notes of the local banks—"Banca del Popolo"—for a small amount, and in all cases where it is possible, should refuse to receive them, as they never circulate beyond their own districts, and the banks to which they belong will probably break before long.

We did not expect that Mr. Hare would, all of a sudden, reconcile himself to "Italian Unity," nor do we say that it can be said as yet to be all benefit. But who could expect that it would be so, in midst of such disorganisation and demoralisation as had confessedly prevailed, till, at least, a period of transition had been passed through? Certainly, there is something in one or two of the remarks he makes, and a Liberal Government ought to set itself to rectify these abuses and remove these exactions more and more. But we do not doubt that the more its power is consolidated, and the people become able to appreciate its benefits, and begin to distinguish between what is necessary—the result of a past which cannot be all at once wiped out—and what is remediable, that the Italian Government will

advance in this direction, and justify the expectations of those who believe in it.

We can conscientiously recommend Mr. Hare's book to all intending tourists in Italy; and those who already have pleasant recollections will, we are sure, find it very powerful to revive and to perpetuate them.

### "DISEASES OF MODERN LIFE."

This is certainly one of the most remarkable, as it is calculated to be one of the most useful books recently published. It is a worthy companion to the author's former book "On Alcohol"—embodying in a concise form the main results there set down. But it is as wide in sweep as it is careful and exact in detail. First of all, Dr. Richardson considers the phenomena of disease, incidental and general, then the phenomena of disease, induced and special, and he devotes a third part to a summary and practical application. It should be said that the bulk of the matter has been already published; but that here we have it thoroughly revised, added to and wrought into a compact, complete treatise. The most interesting, if not really the most original and important, part are the chapters in the section dealing with disease and worry from mental strain, induced diseases from physical strain, disease from combination of physical with mental strain, diseases from the influence of the passions, diseases from alcohol, and diseases from tobacco, from the use of narcotics, from foods, from impurity of air, diseases incident to some occupations, diseases from sloth and idleness, diseases from late hours and broken sleep, diseases from errors of dress, diseases from imitation and moral contagion, automatic disease, and intermarriage of disease.

The first impression derived from a glance at the contents is that disease is incident to and may be induced by any condition. The qualification and the happy mean are only to be found by a careful study of the book itself. There is no space wasted: it is one of the most condensed and yet most readable medical books we have ever seen. Besides, a most exact knowledge of particular forms and exceptional cases, Dr. Richardson has the power of writing in an attractive and pleasant manner, and can skilfully introduce instances which are generally most striking both in themselves and in the way in which they are put. In the chapter "Heart Broken from Mental Strain," we have a number of such cases. This is one:—

A gentleman, forty-five years of age, who by unremitting attention and night and day labour had amassed a large fortune, and in a few years "retired." He had been failing in strength before his retirement, and used the fact as a reason for giving up his work. "Why should he work when he had got all, and more than he wanted, and with no one but himself to care for?" So he sold up everything, and bought a new house out of town, and began to live as a gentleman at ease. A week exhibited to him the delusion he had fostered. He became ill, fretful, feverish, and depressed, until at length existence became a burden. He had known me a little, and came to ask what he should do. He was a man as goodly to look upon as any one might wish to see, but with a heart that was virtually worthless. I heard his story, and I knew, as well as if he had told me, the resolve in his mind. But in all his gloom he was cautious, and gave me no such sign as should allow the merest suggestion of truly correct treatment, viz., mild restraint and constant supervision. I recommended, therefore, what was best under the circumstances—a cheerful companion and travel, and the advice was not only accepted, but actually acted on in part, for he made every arrangement to move in pursuit of a happier life. But one morning his worst resolve suddenly conquered him, and in a moment of extreme despondency, he destroyed his own life.

This instance is given in illustration of the last results of irregular motion of the heart, induced by overwork and mental strain—a form of practical error so common nowadays that a decisive word like this much needs to be uttered in warning. Dr. Richardson very skilfully sums up the general symptoms that prelude a breaking down of the whole system:—

Occasionally as the man is pursuing some common avocation, he is struck with the fact that thoughts and events are not at the moment so clear to him as they ought to be; or he is seized in a moment, and only for a moment, with a sudden and absolute unconsciousness and tendency to fall. Further, when he is falling to sleep at night, he wakes with a start, almost before he has slept, and feels that that start has been due to a partial arrest of life. As he recovers, he finds that his heart is palpitating sharply, so that he can himself hear the action of it conveyed through the bed-clothes. At last his body, which at the moment of waking is cold, becomes warmer, perspiration follows, relief succeeds, and sleep falls.

Again, the tale that is told is of a failing heart, a failure from the centre of life. When we sit writing or reading or working by gaslight, and the gas suddenly goes down and flickers, we say, "The pressure is off at

\* *The Cities of Northern and Central Italy.* By AUGUSTUS J. C. HARE. In three volumes. (Daldy, Isaacs and Co.)

\* *Diseases of Modern Life.* By BENJAMIN WARD RICHARDSON, M.D., M.A., F.R.S., Fellow of the Royal College of Surgeons, &c. (Macmillan and Co.)

the main." Just so in a man who is declining health suddenly loses consciousness, when his mind flickers; then, in his organism, the pressure is off at the main—the column of blood which should be persistently passing from his heart to his brain is for the moment not travelling with its due force, to vitalise and illuminate the intellectual chamber.

But what, then, is the cause of this irregularity? The cause is that the controlling power of the heart, by which it propels its blood, is enfeebled, and that now and then the organ fails in its propelling stroke. The physician, feeling the pulse of a patient of this kind, detects that the pulse has intervals; or, listening to the heart for its sounds, he misses at intervals a stroke. The music rendered to his ear by the healthy heart runs thus—as one may almost say it with the lips—lub dup, followed by a pause; but now, instead of the sounds being continuous, they are interrupted by this change—lub, dup, dup; two short strokes when ought to be only one, and no pause. It is the heart-beat of an old man.

In by far the greater number of persons in whom this peculiarity is present, the heart has either undergone organic change of structure or the regulating influence exerted upon it by the nervous system is imperfect. A heart in the condition named is, practically, broken—in other words, it is out of repair; it may go on for many years if it be not unduly oppressed, but it is its tendency, under any oppression, to become more dangerously enfeebled.

Dementia, diabetes, paralysis, hysteria, and other diseases are all traced to this mental strain. It is a sad catalogue, yet sadder when read in the light of actual facts which come under the eye in every-day life in our large centres of population.

As we spoke not so very long ago at considerable length on Dr. Richardson's views regarding alcohol and its almost uniformly evil effects, we shall not now notice the section devoted to that subject here; but shall pause to listen for a moment to what he has to say of tobacco, the effects of which he submits to very close and careful analysis. Its action, he says, is that of an irritant upon the motor parts of the nervous system, not that of a narcotic upon the sensational; and in the confirmed smoker there is a constant functional disturbance. His organs are doing work which is not essential to their duties; the blood is rendered thin and pale, and this soon results in a yellowing of the skin; the stomach is injured, and natural appetite is lost; the mucous membranes being irritated and injured, and digestion impeded. The delicate membranes of the throat are made red and dry through the constant flow of saliva—the main cause this of smoker's sore-throat—and the tongue is rendered irritable and easily inflamed, opening the way to cancer. Smoking interferes with the contractile force of the central organ of circulation; and whilst smoking is sometimes prescribed for chest diseases, it is yet set down by Dr. Richardson as having had undoubtedly a share in producing them; so that its application in that way is in some degree homoeopathic. Various forms of nervous disease are due to it; deterioration of the spinal cord has been directly traced to its use, and muscular spasm on the nerves has been often observed in confirmed smokers. Dr. Richardson thus notes the effects of tobacco on animals:—

We place a few mites from a cheese under the microscope, and direct upon them a current of tobacco smoke from an ordinary pipe. In a few seconds the little animals roll over, become convulsed, and even appear to die; but on them the effect of fresh air is active, and as the poisonous vapours exhale readily from their bodies, they recover. On flies and bees and wasps the same effects may be observed. Cold-blooded animals succumb slowly to the smoke, birds rapidly. On all warm-blooded animals the symptoms it produces are powerfully marked, and are the same in character. Some animals, such as the goat, can eat large quantities of tobacco with impunity, but even these animals do not escape from the effects of the fumes.

The sections on narcotics, on food, and impurity of air, are equally interesting and full of facts. We have left ourselves no space to refer to them in detail; but we recommend our readers not to lose the earliest opportunity of making themselves acquainted with Dr. Richardson's valuable book. It is full of startling facts, but he never fails to present the results of observations and scientific researches which justify them; and a service is done at once to the medical profession and to the public by the issue of such a book.

#### THE LATE REV. R. S. HAWKER.\*

"Judge not, that ye be not judged," is a command which should be present to the mind of most readers of this work, for it contains many hard words and many hard judgments pronounced by a man whose memory needed, above that of many, a lenient and merciful dealing.

Mr. Hawker, as the reader will recognise, was the clergyman whose reception into the Roman Catholic Church on his death-bed recently caused so much excitement. We can

understand, now that we have read his biography, how it was that he at last, in his weakness, left the Church of his choice, although probably others had more to do with the event than himself. But for many years he must have been a man who had little sympathy with his own ecclesiastical world. Nobody, we think, will be disposed to doubt his honour; but a great many will say that it was a pity for himself that he ever became a beneficed clergyman in the Establishment. His proper place would have been in the Roman Catholic Church in Spain, or in the Church of England of the Middle Ages, before the advent of Wycliffe.

Mr. Hawker was the grandson of that Plymouth minister whose "Portion" is so well known, and is, no doubt, still in frequent use in certain Christian families. He was born in 1804, educated at Oxford (where he won the Newdigate Prize), and was afterwards presented by the late Bishop Phillott to the living of Morwenstow. Dr. Lee, who writes this very sympathetic biography, gives as much of himself in it as he does of Mr. Hawker. Dr. Lee was also a Newdigate Prizeman; and so, not satisfied with giving us quotations from Mr. Hawker's poem, he also gives Mr. Hawker's praises and quotations from his own. This sort of thing is not often done in biography; that is to say, we do not generally get a joint life of biographer and subject. It would lead to strange books, if all books were written upon this pattern. However, Mr. Hawker's prize poem was of unusual merit, and his character at Oxford of unusual strength and brilliancy. Dr. Lee says that then "he at once went to his native diocese to receive the sacerdotal commission." It was a great time, in Dr. Lee's judgment, and the quotation we are about to make will indicate the tone of this work:—

Oxford, at that time, was about to witness the rise of the great religious movement which has by God's blessing convulsed and changed considerably the religious convictions of the nation. The trusted men of high principle and good repute, who set themselves so earnestly to stem the inroads of Whiggery, Erastianism, and disbelief, had not then chosen their motto, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" but their sound was soon to go forth to many lands, and their words unto the ends of the world. No one more cordially fell in with the wise policy of those earliest Tractarian leaders, or more thoroughly co-operated with them, according to his opportunity and ability, than Mr. Hawker. A Tory by birth and conviction—a respectful admirer of More and Fisher, the noble Laud, the saintly Charles, and the high-principled Sancroft, a hearty detester of both the Cromwells, all the German reformers, but more especially of William of Orange, Tillotson, and Burnet—he was the very model of an English clergyman, absolutely untainted by "Liberalism," so-called, and wholly uncorrupted either by Latitudinarian Erastianism, or the wild and far-fetched historical theories of recent literary gymnasts.

All the external facts concerning Mr. Hawker that need to be added to the fact of his ordination and presentation are very few. He settled down at Morwenstow, a remote, rock-bound village in the wildest part of Cornwall, twenty-five miles from a town, and utterly beyond the reach of friends. He married twice, and during his forty years' incumbency published many poems, some of which are undoubtedly written in fine aesthetic taste and indicate a very high susceptibility to poetic impressions. He was skilful, also, in the mere mechanical art of composition, and, if he had come into rough contact with other minds, he might have become a man of singular usefulness and influence in his generation. As it was, he developed into a sort of hot, bigoted, married monk—not altogether the sort of man for a pastor of to-day, but yet one with many good human qualities, fine culture, and genial manners.

Dr. Lee gives us this description of Morwenstow:—

Mr. Hawker found the clergyman's residence partly used as a barn, and in a state of almost utter ruin—so bad that repair and restoration were impossible. The church was sadly dilapidated—a dusty desolation; the churchyard a wilderness, where weeds overtopped the broken gravestones in wild and rank abundance. Dissenters, who called themselves "Bryanites," were alone active amid the religious indifference which reigned; and certain emasculated Methodists (with few moral "views" of their own selection or invention) divided with the Bryanites what little religious enthusiasm had, under the circumstances referred to, managed to exist. The influence of the National Church was at freezing point, the Catholic faith practically unknown.

We pass over the traditions concerning St. Morwenna and the description of the church so unfortunately situated, for a quotation from Mr. Hawker himself. This is what was actually written by an Oxford man on July 12, 1854:—

But why in rhymeless verses? You, too, who can rule the sound so well. It may be that I rather eschew the metre from horror at the false fame of that double-dyed thief of other men's brains—John Milton, the Puritan—one-half of whose lauded passages are, from my own knowledge, felonies committed in the course of his reading; on the property of others; and who was

never so rightly appreciated, as by the publisher, who gave him fifteen pounds for the copyright of his huge laconics, and was a natural loser by the bargain.

Here is a bit from Dr. Lee and Mr. Hawker together:—

The people of Morwenstow, when the vicar was first instituted, were a mixed multitude of smugglers, wreckers, and Dissenters of various hues. "A few simple-hearted farmers," as Mr. Hawker himself declared, "had clung to the grey old sanctuary of the church and the tower that looked along the sea; but the bulk of the people had become followers of the great preacher of the last century who came down into Cornwall and persuaded the people to alter their sins."

This is neater than the late Bishop Wilberforce's "beershops and Dissenters," which is next to "smugglers, wreckers, and Dissenters." But we have better than this farther on. Dr. Lee tells us that Mr. Hawker was a "divine" in the highest sense of the word, and that "he was every inch a clergyman." However, Dr. Lee queerly says—

He daily interceded for all his flock; for the faithful in the first instance, and then for the disaffected and Dissenters. Always regarding it the truest charity to warn his people against heresy and schism, he ever spoke out so plainly, in language the complete reverse of ambiguous, that none could miss his point or mistake his meaning. Thus he showed his true, large-hearted, and eminently Christian charity. He never used language to obscure his ideas (as is the case with some, and successfully), but always to lucidly expound them and plainly set them forth. The pitfalls of Dissent and error are numerous and deep. As a Divine guide he plainly pointed them out. And though, in this feeble namby-pamby age, there were many who hated his plain-speaking, yet, nevertheless, there are several who now bless his memory for having been so true and faithful to his Master's cause.

How thoroughly sympathetic these two men were may now be judged from Mr. Hawker's impression of Wesleyanism in Cornwall. We insert the quotation without break or abbreviation, for perhaps it is the strangest piece of ecclesiastical writing of this present century. This is dated December, 1863—

John Wesley years ago corrupted and degraded the Cornish character; found them wrestlers, caused them to change their sins, and called it "conversion." With my last breath I protest that the man Wesley corrupted and depraved, instead of improving, the West of England; indeed all the land. He found the miners and the fishermen an upstanding, rollicking, courageous people; he left them a down-looking, lying, selfish-hearted throng. I maintain that he did not effect a single moral change. It is not "conversion" to effect a change of sins. The vices of the body are not after all, bad as they are, so hateful as the sins of the mind. These latter the demon prefers and practises. He cannot be sensual, though he tempts men thereto; and even herein Wesleyans are secret dram-drinkers too often, and their lust is cruel, deadly. Look at the statistics of Wesleyan regions: seduction and infanticide are the badges of the meeting-house throughout the land. When our Lord said, "By their fruits ye shall know them," He did not refer so much to the conduct of the heretics themselves as to the results of their doctrine whereon it is sown. I undertake to prove statistically that Methodism is the mother of the brothel, and the throttling-cord of modern England.

Our readers will scarcely care for us to add to the portrait of Mr. Hawker now given; but it may be well to say one word as to his "conversion." Dr. Lee says a great deal in hot polemical fashion concerning the recent Public Worship Act, the bishops, and so on, and endeavours to show that it was the above Act—but, if anything, perhaps more than anything, doubts about Archbishop Tait's baptism (!)—that drove Mr. Hawker, a few hours before he died, into the Roman Catholic Church. But the man had been there in sympathy for a long time. His position is clearly enough indicated by his verses on the death of Cardinal Wiseman. As we have said, "Judge not, that ye be not judged," and so we will—judge not.

#### BRIEF NOTICES.

*Memoirs of the Rev. Charles G. Finney, the American Evangelist.* Written by himself. (Hodder and Stoughton.) This autobiography, of nearly five hundred pages, is almost exclusively confined to an account of Mr. Finney's revival labours in America, with brief accounts of his two visits to England. It is the work of a very earnest and devoted man, but of one who is perhaps disposed to overrate the value and results of his labours. It is interspersed with various details concerning particular conversions, some of which seem to us to be in the worst taste. Whatever may have been Mr. Finney's habit as regards America, and whatever the Americans may think of it, we must protest against the details of cases in this country. We refer especially to the remarks made relating to a certain minister at St. Ives, which never ought to have been published, to the late Mr. Potto Brown and several members of his family, to "Dr. M." of Huntingdon—easily identified—and other persons, some of whom are now living. We have no desire to depreciate the value of Mr. Finney's work, which may have been as great as he himself estimated it to be; but, at the same time, we have

\**Memorials of the late Rev. Robert Stephen Hawker, M.A.* By the Rev. FREDERICK GEORGE LEE, D.C.L. (Chatto and Windus.)

no wish to see a multiplication of this kind of autobiography.

*The Bible in Rome: with a Record of Protestant Missions established since 1873.* By ELLEN BARLEE, author of "Our Homeless Poor," &c. (London: Hatchards.) Miss Barlee has gathered together a mass of most valuable information, and she has arranged it with considerable tact. If the style were but clearer and more elegant, such a book would have almost a unique place; for the writer does not merely convey present facts, she can now and then cast an eye backward, and trace out the origins of customs still powerful—as thus, at p. 17:

With regard to the worship of saints and relics, these errors arose from the same admixture of heathen and Christian sentiment. The Pagans had a popular belief that the spirits of the dead lingered around the places they had inhabited in life, whilst the Christian's reverence and enthusiasm for those of their number who had died a martyr's death grew into exaltation of their remains, and impassioned prayers that in their state of glorification they would remember them at God's throne. Building on these foundations it needs little imagination to lead on to the choice of patron saints, to the erection of altars and churches dedicated to such, under which their relics were deposited, with all the afterflood of superstitious idolatry, which taught in turn the worship of images, and the sanction of endless frauds and impositions, to maintain the Church's power and ends.

The chapter on the Vaudois Mission in Rome, and the Protestant Military Church are really admirable, and convey a sense of the great work that is being done in Italy, and the greater work that may be done.

*Rivers of Water in a Dry Place.* By the Author of the "White Foreigners from Over the Water." (Religious Tract Society.) As a popular account of "the introduction of Christianity into South Africa, and of Dr. Moffat's missionary labour," which is what this work professes to be, we know of none equal to it. It will be found admirable for the reading of young people, and the very kind of book to interest them in Christian missions. We are told first of discovery of South Africa by the Portuguese under Prince Henry; of the Dutch settlements there two hundred years later, of Schmidt's and Vanderkemp's early missions, of Katjee Witboorgh, the tale of Africander, of Moselekate, of Moffat's and of Livingstone's work. All this is given in graphic language, and the work is admirably illustrated. It is a good idea very successfully carried out.

*Nuttall's Spelling Bee Guide.* (Frederick Warne and Co.) We have tried this work at a domestic "spelling bee," with disastrous effects upon all the candidates. It is certainly a clever compilation, and we should judge that anyone of moderate ingenuity would find it easy, in using it, to puzzle even a lexicographer. It contains five thousand words, many of them of extreme rarity and difficulty, selected from Nuttall's Dictionary. Those who like "bees" will find this work the most useful, if not the most indispensable of guides.

*The Church of the First Three Centuries, &c.* By ALVAN LAWSON, D.D., revised by EZRA ABBOTT, D.D., LL.D., edited by HENRY IERSON, M.A. (British and Foreign Unitarian Association.) This work has a specific theological object. It embraces notices of the lives and writings by the early fathers, "with special reference to the doctrine of the Trinity, illustrating its late origin and gradual formation." We have in it, therefore, accounts of Clement of Rome, Ignatius, Justin Martyr, Clement of Alexandria, Origen, Arius, Eusebius, &c., with chapters on the Hymnology of the Ancient Church, the "Apostles' Creed," artistic representations of the Trinity and Festivals of the Ancient Christians. There is room, it will be seen, in the scope of such a work for plenty of controversy. We must do the authors the justice of saying that it is written in a moderate tone and with competent scholarship. We must do ourselves also, however, the justice of saying that we do not share in their interpretations of many passages, and that we do not accept their conclusions.

"Enthusiast!" A Sermon on Christian Missions. By CHARLES STANFORD. (Yates and Alexander.) This sermon was preached before the Baptist Missionary Society in 1872, and there can be scarcely any who may read it who will not regret that it was not separately published until now. It is characterised by an eloquent fervour that should rouse the most torpid. One point we do not remember ever to have seen and more effectively tried—viz., the influence of self-consciousness.

*Lilies or Thistledown.* By JULIA A. MATHEWS. (James Nisbet and Co.) This is another of those charming books for young people for which we are indebted to American writers. We scarcely know, however, whether it could not be read with equal advantage by all who have the training of the young, and especially of the forlorn or the

apparently fallen. The lesson it teaches is good for both, and it is wisely and well illustrated. It contains also a picturesque description of a Shaker settlement, which will be read with peculiar interest. The title is a fanciful one, and not altogether descriptive, but it is the only thing in the work to which we could possibly take exception.

*The Picture Gallery.* (Sampson Low, Marston, and Co.) We have more than once mentioned that the object of this excellent shilling monthly periodical is to furnish permanent photographs of the choicest paintings of our most celebrated artists. Each number deals with some distinguished known painter, giving four transcripts of his works together with a biographical notice. For the present year Mulready, Eastlake, and Clarkson Stanfield have been the several subjects. In this way the *Picture Gallery* puts us in possession at a trifling cost of the cream of the productions of our great artists, and specimens of each school, and the way in which it is got up leaves nothing to be desired.

*The National Portrait Gallery, Part 23* (Cassell and Co.) contains a most admirable coloured picture, together with a useful memoir, of the Dean of Westminster, which will be much prized by Dean Stanley's many admirers.

### Miscellanous.

We understand that the Bishop of Gloucester and Bristol will contribute a paper to the *Quiver* for April on the question of Intercommunion between the Church of England and the Greek Church.

Mill Hill School sent in to the recent Cambridge Local Examinations about sixty boys, being the whole of the upper forms. Of these thirty-eight passed, seventeen of them in honours (viz., eight, first class, four, second class, five, third class.) No other school passed so many in first-class honours. Thirteen marks of distinction were obtained, five of them in mathematics, in which no other school was so successful. We have before us a list of the names of the boys who passed, but have no space for its insertion.

The whole series of translations from the Sacred Books of the world, to be edited by Professor Max Müller, will, says the *Academy*, be divided into six sections. 1. Books illustrative of the religion of the Brahmins (Sanskrit); 2. Books illustrative of the religion of the Buddhists (Pali, Sanskrit); Books illustrative of the religion of the followers of Zoroaster (Zend); 4. Books illustrative of the religion of the followers of Confucius (Chinese); 5. Books illustrative of the religion of the followers of Lao tse (Chinese); 6. Books illustrative of the religion of the followers of Mohammed (Arabic). The co-operation of some of the most distinguished Oriental scholars in England, Dr. Legge for Chinese, Professor Cowell for Sanskrit, Professor Childers for Pali, has, it is said, been secured.

**MR. SPURGEON'S SON.**—The appearance of one of Mr. Spurgeon's sons as a speaker at the latest meeting of the friends of the Stockwell Orphanage is a notable incident; and it was rendered all the more remarkable by the fact that at the same gathering addressed were delivered by his grandfather and father, so that three generations of the family were represented on the platform. A little more than twenty years ago Mr. Spurgeon preached the sermons at his grandfather's jubilee, and then also three generations of the family took part in the proceedings. We cannot call to mind any case which matches this in the history of our denomination, or, indeed, in the annals of the Christian Church.—*Freeman.*

**MEMORIAL TO ROBERT RAIKES, THE FOUNDER OF SUNDAY-SCHOOLS.**—It is proposed by the citizens of Gloucester to raise a memorial to Robert Raikes, in the city of his birth. The founder of Sunday-schools was born in Gloucester in 1735, and in 1757 he succeeded his father as editor of the *Gloucester Journal*, which had been founded in 1722. Raikes died in 1811, and the only memorials of him are a tombstone in a churchyard, a share of a tablet in the Cathedral, and the inscription of his name in the school which he founded. It is now proposed by the Baptists in Gloucester to erect large schools, a hall capable of containing 450 persons, class-rooms, and a teacher's library, together with a bust of Raikes. The aid of the Baptists all over the kingdom is being asked, and Mr. Spurgeon has sent 5*l*.

**EXHIBITION OF COSTUMES.**—An exhibition of a very novel and interesting character will be held at the Alexandra Palace, under distinguished patronage, immediately after Easter. Prizes of considerable value will be awarded by the Alexandra Palace Company, and a committee appointed to carry out the exhibition, for the best designs in ladies' costumes, the decisions being based upon the originality, elegance, and economy of the dresses displayed. Several hundred varieties, including morning, evening, ball, and bridal costumes will be included in this competitive exhibition, and valuable opportunities of comparison will thus be afforded to costumiers and others, whereby it may be hoped that greater economy and elegance in dress may be attained than is afforded by the extravagant eccentricities which too frequently characterise the fashions of the present day.

**THE TONIC SOL-FA COLLEGE.**—The Earl of Kin-tore, Sir James Matheson, of Stornoway, Sir Titus Salt, Sir Peter Coates and Co., Messrs. Brown and Polson, Mr. A. Moncur, Mr. H. B. Muir, Mr. J. P. Spencer, and others, have given scholarships for the midsummer term of the newly-incorporated Tonic Sol-fa College. In the seventeen years before the incorporation of this college, 150,000 certificates of various degrees of musical knowledge were issued as the result of examination, and since the incorporation last midsummer the work of the officers at Plaistow in granting the higher certificates has increased more than 50 per cent. But the usefulness of the movement is constantly hindered by the want of trained teachers. The adoption of the plans of the college by the School Boards for London, Glasgow, Birmingham, and many other places necessarily raises the demand for such teachers. Hence it is proposed to hold a midsummer term of six weeks' daily study, in which the college will aim more at making teachers than executives. During the brief term lessons will be given on the art of teaching, the training of the voice, pronunciation and elocution, singing, English composition, elementary musical composition, sight-singing, musical form, piano-forte and harmonium, &c. The teachers will include Mr. Curwen, Mr. Proudman, Mr. McNaught, R.A.M., Mr. Henry Fisher, Mus. Bac. Cantab., the Rev. E. P. Cachemaille, M.A., and others. Dr. G. A. Macfarren has consented to be the examiner in composition, and Mr. Brinley Richards in piano-forte playing.

**THE HEALTH OF VARIOUS OCCUPATIONS.**—The question has often been discussed which of the various callings to which men devote themselves is most healthy. Very different answers have been given by different inquirers; but the cause of this diversity has been the absence of precise statistics. In these days, when registration has been for more than a generation compulsory, it is possible to arrive at something like a definite conclusion; and in a recent report, summing up the results of ten years of registration, Dr. Farr makes the attempt. In ordinary circumstances, one would naturally conclude that farmers and agricultural labourers, who live so much in the open air, and whose physical energies are so constantly exercised without being overtaxed, would be among the healthiest of the community. But Radical orators have so accustomed us to dismal descriptions of the lot of the peasant that most people will suspect that he at least can hardly derive the full advantage of his situation. Dr. Farr, however, confirms the natural opinion on the matter. According to him, farmers and agricultural labourers, if not the healthiest of all classes, stand in the first rank. Even those engaged in manufactures are no longer exceptionally unhealthy—a fact which Dr. Farr very properly attributed to the philanthropic legislation due to Lord Shaftesbury and those who have worked with him in the cause of sanitary improvement. After the age of thirty-five earthenware manufacture is responsible for a death-rate nearly double that of any other trade; and after forty-five metal-working and coach-making are very fatal. Deaths are terribly frequent among publicans, for which Dr. Farr blames too frequent tipping. Tailors, drapers, and hair-dressers are also very unhealthy. After forty-five physicians and surgeons stand well; but they are eclipsed by clergymen and barristers. From such results it would be easy to formulate a law, summing up the main facts. Profound changes however, would be affected by more rigorous compliance with certain obvious and now well-known hygienic conditions.—*Weekly Review.*

### Gleanings.

The expenditure on Her Majesty's royal yacht Victoria and Albert, to prepare her for the passage with the Queen across the Channel, has amounted to nearly 5,000*l*.

The death is announced of Colonel Chesney, commanding Royal Engineers of the Home District. The deceased was the author of "The Battle of Dorking."

A man's wife at Welshpool the other day gave birth to two boys, and the happy parents had them christened respectively, "Moody" and "Sankey."

A geologist says that he never heard of secondary formations without pleasure—the ladies being the secondary formations, for they were formed after the men.

An old American farmer said to his sons:—"Boys, don't you ever speckle or wait for somethin' to turn up. You might just as well go and sit down on a stone in the middle of a medder, with a pail 'twixt your legs, and wait for a cow to back up to you to be milked."

**DYING FAST.**—Hood used to tell a story of a hypochondriac who was in the habit of believing himself dying two or three times a week. On a certain occasion he was taken ill with one of the terrors while riding out in his gig, and happening at the time to see in the road ahead his family physician riding in his carriage in the same direction, he put whip to his horse to overtake the old doctor as soon as he possibly could. The doctor, however, seeing him coming, applied the whip to his own horse; and as he had a nag that was considered "some pumpkin" among the fast men, they had a close time of it for about three miles. But the hypochondriac, driving a faster horse, finally came alongside of the doctor, and exclaimed: "Hang it, doctor! pull up! pull up instantly! I



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MAGNETINE is unique as a perfectly flexible Magnet. It is an entirely original Invention of Messrs. DARLOW & CO., improved by them on their previous invention patented in 1868, and possessing qualities which cannot be found in any other magnet. It is soft, light, and durable—elastic, flexible, and permanently magnetic.

From GARTH WILKINSON, Esq., M.D., M.R.C.S.E. 76, Wimpole-street, London, W., March, 1874.

F. W. Darlow, Esq.

Sir—I am able to certify that I have used your Magnetine Appliances pretty largely in my practice, and that in personal convenience to my patients they are unexceptionable, and far superior to any other inventions of the kind which I have employed; and that of their efficacy, their positive powers, I have no doubt. I have found them useful in constipation, in abdominal congestion, in neuralgia, and in many cases involving weakness of the spine, and of the great organs of the abdomen. In the public interest I wish you to use my unqualified testimony in favour of your Magnetic Appliances.

I remain, yours faithfully, GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. STENTON EARDLEY.

The Vicarage, Streatham Common, Nov. 4, 1874.

Gentlemen.—I feel that I cannot in honour, to say nothing of gratitude, any longer refrain from acquainting you with the extraordinary benefit which I have received from the wearing of one of your Magnetic Belts. Seventeen months ago, when suffering from great pain—a condition in which I have been, with brief intervals, for nearly seven years, and which arose from a severe accident on a Swiss glacier—I was recommended to try one of your Belts. I hesitated considerably, for I had incurred much in the way of electric chains, and gone through much in the way of galvanic and various English and Continental baths, without any appreciable relief. My testimony in brief is this. I purchased one of your Belts, and within a few weeks the pain in my back had gradually subsided, and I have now spent sixteen months wholly free from pain. Certainly the case is, to me at least, marvellous; and I will not allow any false delicacy to override the duty which I now too tardily discharge in making this statement and offering you my deepest gratitude.

Your obliged Servant, STENTON EARDLEY, Vicar of Immanuel Church, Streatham Common. To Messrs. Darlow and Co.

From the Rev. JOHN STOCK, LL.D.

Quarby Lodge, Huddersfield. Messrs. Darlow and Co.

Gentlemen.—I have derived immense benefit myself from wearing one of your "Knee Caps." I was troubled with rheumatism in the knee, which was gradually becoming stiff, but your "Knee Cap" soon removed every unpleasant symptom. I had left off the Cap for months, but this winter weather has provoked a return of the symptoms, and now I am wearing the Cap again, and with a renewal of all the beneficial results formerly enjoyed. You may make what use you please of my case.

Yours truly, JOHN STOCK.

December, 1875.

### DARLOW & CO., Inventors and Sole Proprietors,

### 443, WEST STRAND, LONDON, W.C., 443,

OPPOSITE CHARING CROSS STATION.

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